

# YOUNG PEOPLE'S SOCIETIES

LEONARD WOOLSEY BACON

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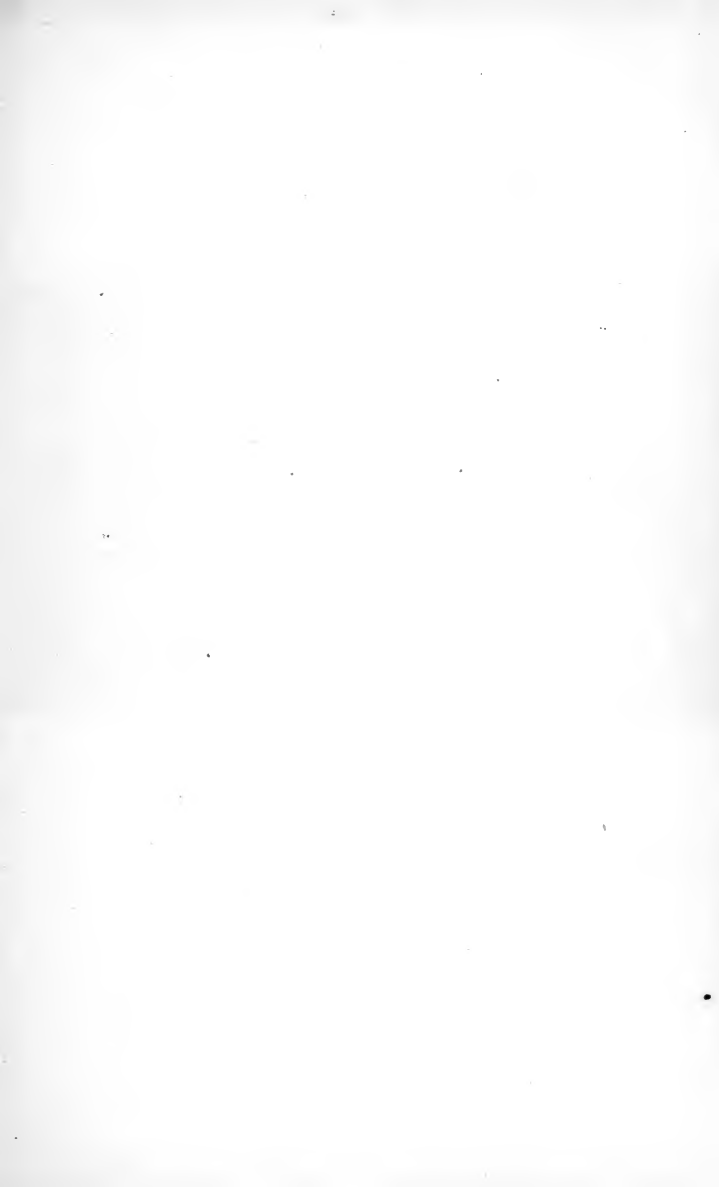


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**Handbooks for Practical Workers  
in Church and Philanthropy**

EDITED BY

SAMUEL MACAULEY JACKSON

PROFESSOR OF CHURCH HISTORY IN  
NEW YORK UNIVERSITY

**YOUNG PEOPLE'S SOCIETIES**



# YOUNG PEOPLE'S SOCIETIES



BY  
LEONARD WOOLSEY BACON  
AND  
CHARLES ADDISON NORTHROP  
BOTH OF  
NORWICH, CONN.



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# YOUNG PEOPLE'S SOCIETIES.

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## PART I. HISTORICAL.

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### CHAPTER I.

#### LEND-A-HAND CLUBS.

One conspicuous distinction of the Christianity of the nineteenth century, especially in America, is its tendency to large organization. It belongs, indeed, to the essential nature of the Christian faith, that wherever it prevails it organizes itself. Love toward Christ's brethren is an invariable sign of spiritual life in Christ; so that wherever Christians are, there must needs be the church; and wherever churches are, there is manifested, in spite of all hindrances and perversions, the movement toward that general fellowship of holy souls which is defined in the Apostles' Creed as "the holy catholic church."

But that large organization of which we have spoken as distinguishing the American Christianity of the nineteenth century has its own characteristic forms. A wonderful quickening of religious faith all over the inhabited continent, in the early years of the century, resulted in the institution of national charitable and missionary societies, first without regard to sectarian division, afterwards within the lines of the several sects.

About the same time sprang up the system of

Sunday-schools, attaching themselves to individual congregations as part of the parish equipment, and by and by entering into mutual leagues and creating for themselves a vast literature.

In the middle of the century, the Young Men's Christian Association was imported from London, and so fitted itself to a rapidly growing need of American cities, as to become established in great vigor and wealth in all parts of the country, and by a system of mutual correspondence and confederation to grow into a national institution.

The wonderful expansion and cheapening of transportation, travel and postal communication came to have the effect of rapidly nationalizing any successful local method of organization. Illustrations of this are to be found in the history of many "orders," "granges," "unions," and other like combinations, for social, business or mutual insurance purposes. One of the most striking and admirable instances of the sort is found in the great and swift expansion of the Chautauqua movement. Beginning with a fortnight's picnic of a few Sunday-school teachers in a grove beside Chautauqua Lake, in New York State, in 1874, it has grown like a banyan tree, striking root from its branches, until after two decades, it has covered the continent with what is, in some respects, almost tantamount to a national university, numbering its students by scores of thousands.

It was into the midst of a people thus predisposed to organization on the grand scale that the Rev. Dr. Edward Everett Hale, in the year 1870, sent

forth his extraordinary little book, entitled "Ten Times One Is Ten." In form, it was a Utopian fancy wrought out with that lively realistic detail in which its author excels all other English writers since De Foe. In effect and impression, it was a translation of the Acts of the Apostles into the dialect of nineteenth-century America. It reminds one of the New Testament scenes depicted in modern costumes and surroundings by von Uhde or L'Hermite. It tells how ten very unlike persons, inspired to a life of good service by the surviving influence of one noble character, were scattered in all directions bearing in their hearts the inspiring mottoes :

Look up and not down;  
Look forward and not back;  
Look out and not in; and  
Lend a hand.

The original ten was multiplied by ten every three years, until at the end of twenty-seven years the whole world accepted faith, hope and love as the rule of life. It was characteristic of this beginning that it was without constitution or compact or other form of organization, but only with a vital principle. As in the story, so in the practical results of it. Little knots of helpful persons began to form themselves without mutual correspondence and without any effort of propagation. The first club was formed in 1870, the year of the publication of Dr. Hale's story. At the end of twenty-five years, the Secretary of "The Ten Times One Corporation," which had been formed and chartered as an agency for the common business of the clubs of various

names that had adopted "The Wadsworth mottoes," reported:

"It is simply impossible to know the number of people who have chosen these mottoes for their own. It has escaped, if ever it was held by the Central Office. Orders are formed that have multiplied with vigor. Clubs are reported, of whose existence the Central Office never knew. New clubs are forming and old ones are disbanding. Though they do disband, often single members, cherishing the mottoes, wait until the time shall come, when, in far-away towns or countries, they form a new Ten."

In accordance with the ideal of the man who gave them a start, the common organization of the "Lend-a-Hand Clubs" and "Ten-Times-One Clubs" was of the simplest and slightest. In fact, they were not organized together at all, to begin with; they simply grew and multiplied, and had more or less, or none at all, of mutual correspondence. In 1874, a "Look-up Legion" was formed at Chautauqua, and gave occasion to Dr. Hale and his circle of friends at Boston to publish successive circulars, which by and by gave place to a monthly "Journal of Organized Beneficence," entitled "Lend a Hand." What followed upon this may best be told in Dr. Hale's own words:

"Quite without any conscious plan on the part of any of us, so soon as the magazine "Lend a Hand" was established, there flowed in upon its office a great variety of appeals and suggestions for charities, which no one of our clubs alone could attend to. In an informal way, the editors and other persons interested in the work met these appeals as best they could. From time to time, in one way or another, we printed public reports of what we had done with money entrusted to us, and sometimes we made



appeals for such money to the public at large, in addition to the circulars which we sent to the several clubs. At last, the business thus transacted was so large that it seemed to me desirable that, in the event of my death or of the transfer of the magazine to other publishers, some arrangement should be made for carrying forward this sort of work,—at least, for preserving the property, in the shape of stereotype plates or printed leaflets, which belonged to the Central Society. This wish of mine led to the incorporation of the society on the 20th day of November, 1891. All contributions made to the various charities of the Central Clubs are really made to this corporation, and in the event of my death such charities would go on as directly as if they were carried on by me.”\*

The motto to characterize the common order of these affiliated clubs might be, “Go as you please—only go.” The central office, which offers them facilities for mutual correspondence and co-operation, has set forth the following statement:

Any club, or society, of whatever name, is a Ten-Times-One or Lend-a-Hand Club, which accepts the Wadsworth mottoes:

Look up and not down;  
Look forward and not back;  
Look out and not in;  
And lend a hand.

It should have for one, at least, of its objects, the uplifting of some person, neighborhood, or institution outside of the Club itself.

A Club may organize as it will.

Each Club may choose its own name, make its own constitution and select its own work.

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\*Annual Report of the President of the Ten Times One Corporation, 1894.

The badge is the Maltese cross; the watchword, In His Name. But neither badge nor watchword is compulsory.

On no other basis than this of Faith, Hope and Love, of which words the four mottoes were accepted as a paraphrase, a-very large number, not only of clubs and societies, but of affiliations or orders of clubs, have grown up. Among them may be named:

The Look-up Legion,  
The Commercial Temperance League,  
The Order of Send-me,  
The Lend-a-Hand Clubs,  
The I. H. N. Clubs.

A monthly magazine, "The Lend-a-Hand Record," is "devoted to the interests of Lend-a-Hand Clubs and humanity." It is published at No. 1 Beacon street, Boston.

The President of the Corporation is Rev. Edward Everett Hale, D.D.; the Secretary is Mrs. Bernard Whitman.

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## CHAPTER II.

### THE INTERNATIONAL ORDER OF THE KING'S DAUGHTERS AND SONS.

One of the earliest organizations springing from the inspiration of Dr. Hale's story of "Ten Times One Is Ten" was a circle in New York, that took the name of "The King's Daughters." The birth of it, as told in a letter afterwards written to Dr. Hale by Mrs. Davis, the Secretary, was on this wise: "In October, 1885, I went to Mrs. Bottome,

who received the outline of the 'Sisterhood' which you sent, with enthusiasm. I read 'Ten Times One' before her class in her husband's church to-night. . . . She is carried away with it." The "leaven which a woman took" wrought effectively. January 13, 1886, ten women met at Mrs. Bottome's house and organized themselves into a "Ten," adopting the four mottoes, the watchword, "In His Name," and the badge, a silver Maltese cross, that were common to the societies of various names that had sprung from the same fruitful stock.

The position of this Circle, and some special gifts and aptitudes among its members, constituted it a natural centre for counsel and co-operation among the many like Circles that at once began to multiply about it. But, following the example of the prototype at Boston, it scrupulously avoided the error of "governing too much," "disclaiming any purpose to control any Circle in its choice of a field of labor."

A curious incident, not difficult to explain on obvious principles of human nature, marked the early history of this sisterhood. It issued among its "leaflets," a "declaration of independence" in the following terms:

In answer to the repeated question that comes to us, "Do you belong in any way to the other 'Tens,' 'Lend-a-Hand Clubs,' 'Look-up Legions,' etc.?" we desire to clearly state that we have *no connection with any other orders whatsoever.*

The Daughters of the King recognize that they are indebted to these friends for admirable suggestions, which they have thankfully adopted. Ours is distinctly a spiritual

organization, based on strictly evangelical principles. Our foundation is Jesus Christ, our Lord, in *whose atonement alone* we rely for salvation, and by *whose power*, and in *whose name* and to *whose glory* all our work is done.

Our Order has assumed unexpectedly large proportions, and we feel God has chosen His daughters as instruments of great blessing to multitudes. Let us not "limit the Holy One of Israel." God has promised to pour out His spirit on His handmaidens in these latter days. Let us be emptied vessels, that He may fill us, and use us to the pulling down of Satan's strongholds and the bringing in of the kingdom of our Lord, "whose we are and whom we serve." Let us see to it that our basis be distinctly understood that we may have the confidence and co-operation with all with whom we are one in a common faith in the ever-blessed Trinity—God the Father, God the Son, and God the Holy Ghost.

Indorsed by the Central Council of the Order of the King's Daughters.

This somewhat ostentatious display of dogmatic orthodoxy looked like a bold act of excommunication fulminated against the first founders of the societies from which The King's Daughters had sprung. It seemed as if the Order was instituting a censorship of religious opinions, and preparing to found a religious sect. But the sequel showed that practically it was only an expression of the lively and demonstrative zeal of some of the leaders of the young movement, and meant nothing more. It was officially announced that the Order

demanding no uniformity in choice of labors. It declined to make of its Central Council a Board of Examiners into the theological views of its members. It had no right to question the love of those who accepted a call to commit

themselves to labor for His sake and in His Name. It did not found a Church. It only summoned women to greater and sweeter service, in and beyond their own churches.\*

So plain a declaration as this puts the Order of King's Daughters indistinguishably on the same basis as the original "Tens" from which it was derived, and gives it free course, and saves it from an easily besetting peril.

Another limitation to its wide effectiveness was removed in 1887, when "after urgent request, membership in the Order was opened to men and boys." Its corporate style is now "The International Order of the King's Daughters and Sons."

The growth of this Order has been wonderfully great and rapid. At the end of its first ten years, it was able to report:

From the organization of the Order, in January, 1886, with ten members, it has attained, in 1896, to a membership approximating 400,000.

At the present time it exists in greater or less numbers in North and South America, in Great Britain, Germany, France, Italy, Greece, Switzerland, Denmark and Turkey, in Europe; in India, China, Japan and Turkey, in Asia; in Australia, New Zealand, the Hawaiian Isles; in the Bermudas and Bahamas. There are individual members and some Circles in Palestine, effective bands in Smyrna, and several hundreds of members in mission fields abroad. In many of these places organization is well advanced, and there is not only a steady increase of membership, but, what is far better, there are evidences of consolidation, classification and adaptation to many practical lines of helpful work.

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\*"Silver Cross Leaflets," No. II.

The Order has passed beyond such sentimentalism and sensationalism as was born, not of its principles, or its general management and conduct, but of its excessively rapid growth. This growth proved two things: first, that its projectors had been quite right in the supposition that there were multitudes of women eager and desirous of making their lives of value to themselves and of use to the world; and, second, that what they needed was not stimulation in order to make them willing to work, but education in the world's needs, and instruction as to the best methods of battling with its misery and sin.

But the transformation of this mass of womanhood into companies of well-trained soldiers, ready for an aggressive and successful movement against any one form of suffering or sin, has been a mighty work. The marvel is, not that it should have been so imperfectly accomplished, but that such wonderful progress should already have been made. And how largely the movement was of God, and not of man nor of woman, is proven by the fact that even under the prolonged period of experiment the interest and enthusiasm have not died out, and the uplifting purpose is dominant in thousands of women's lives who have not yet found out the best way to make the most of themselves or to do the most for the good of others.

The measure of this work is not in the number of large buildings erected, not of new enterprises successfully carried on; its object has ever been the training of character until it should be a quiet, helpful force in good work already existing. Yet the Order can point to such an amount of new and aggressive work as would be a grand record if there were nothing else to be considered.

Hardly any class of people has been forgotten in its ministrations. Among the poor and the sick, in kindergartens, hospitals and jails, among the victims of flood and fire and disease, the little cross has gone with its loving service. Missionaries in foreign lands, and the Indians on our own vast plains, have been helped. Special in-

terest has always been shown in the care of the aged and of little children; and the distinctively educational work, in school and college extension by correspondence, among members of the Order, has no insignificant place among the varied activities of the King's Daughters and Sons.\*

"The Official Representative of the International Order of the King's Daughters and Sons" is a weekly paper, "The Silver Cross," published by the Central Council, New York.

The Constitution provides for "Circles" and "Chapters of Circles" and State secretaryships, under the general direction and advice of the Central Council, with which they are expected to keep in closest correspondence. Every branch or Circle may choose its own special work, adopting its own Circle name and motto and its own plan of operation.

"In the development of the idea the direction specially emphasized is, first, the heart, next the home, then the Church and after that the great outside."

The Order does not make an age limit, and contains many who, while no longer young, still seek to serve. It is interdenominational in the fullest sense. The members of its Circles often belong to one Church. Quite as often they belong to different Churches. They may belong to no Church at all. They may be Protestants or Catholics. Responsibility is unto "the King, our Lord and Saviour Jesus Christ."

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\*"Silver Cross Leaflets," No. III.

## CHAPTER III.

THE YOUNG PEOPLE'S SOCIETY OF CHRISTIAN  
· ENDEAVOR.

We have had a notable illustration of the preparedness of the country for rapid and widely diffused growths of religious organization. But a more impressive illustration of it is the subject of the present chapter.

The beginning of the Young People's Society of Christian Endeavor had no traceable connection with the multifarious organizations that sprang from the good seed sown by Dr. Hale's story of "Ten Times One Is Ten." It grew from its own root.

In February, 1881, there was planted by the Rev. Francis E. Clark, the young pastor of a young church in Portland, Me., a little society of the young people of his own congregation, designed to promote the spiritual culture and useful activity of its members. The details of its organization will be the subject of our future study; but it will not be easy to discover in its very simple Constitution the explanation of the great consequences that followed from this small beginning. It was on Wednesday, Feb. 2, 1881, that 35 boys and girls, including some of a little maturer age, gathered in the pastor's parlor, and signed their names to the draft of a Constitution by which they pledged themselves to be regularly present and take some part in a weekly prayer-meeting, which once a month should be "a



consecration meeting," in which vows of fidelity should be exchanged. Among the committees of the society was to be a "look-out committee," charged with recruiting new members and reclaiming any that might grow negligent of duty. These are really all the essential points of the organization that has since been carried round the world and numbers its members by millions.

At the end of twelve months there were twenty Societies of Christian Endeavor, framed upon substantially the same plan.

The next year, 1883, there were reported fifty-six societies.

At the third annual convention of Young People's Societies of Christian Endeavor, October, 1884, there were reported 156 societies, and 8,905 members. Among them were societies in China, India and the Hawaiian Islands.

Nine months later, at the fourth annual convention, there were reported 253 societies, with nearly 15,000 members.

In 1886, there were 850 societies, with 30,000 members, representing eight different denominations, distributed through thirty-three States, Territories and Provinces, with seven societies in foreign lands.

In 1887, there were 2,314 societies; they were multiplying in the Western States and in foreign countries.

In 1888 were reported about 4,000 societies and 310,000 members. The annual conventions of the Order began to be recognized as events of national

importance, attended by annually increasing throngs gathered from the ends of the land and of the world.

At the convention in Philadelphia, in 1889, were reported 7,062 societies, with 485,000 members.

At St. Louis, in 1890, after an interval of only eleven months, the societies were found to have increased to over 11,000, and the 485,000 members to 660,000.

With great fitness, the tenth anniversary of the founding of the first of the Christian Endeavor Societies was celebrated by a convention at its birthplace, in Portland, Me.

In 1891, the addition of 6,200 brought up the number of societies to 16,274; the membership numbered 976,440.

In 1892, notwithstanding the withdrawal of several hundreds of societies to join the Epworth League, the roll of societies counted 21,080, and the membership 1,370,200.

In 1893, there were in all the world, 26,284 societies, with a membership of 1,577,040. Of the societies, 600 were in England, 525 in Australia, 71 in India, 41 in Turkey and 32 in Madagascar. The Constitution had been printed in 21 languages.

In 1894, the Secretary reported 33,679 societies, of which 28,696 were in the United States. The membership was 2,023,800.

In 1895, there were 41,229 societies, of which 4,712 were outside of the United States. The members were 2,473,740.



In 1896 there were 46,125 societies, and 2,767,500 members.

In 1897, at the convention in San Francisco, were reported 50,780 societies, having 3,000,000 members.

In 1898, at Nashville, there were reported 54,191 societies and a membership of more than three and one-quarter millions.

In 1899, there were 55,813 societies and over three and one-third millions of members.

These societies are found in nearly forty different denominations and in every country in the world.

Early in the history of the movement the advantages of incorporation were seen, and so, in 1885, the United Society of Christian Endeavor was founded and incorporated, the object being "to bind the societies closer together in a common interest and to provide a responsible central organization, through which the work of the society may be carried on in the way of raising, receiving and paying out money, and giving proper custody for whatever property the society may acquire."

The United Society of Christian Endeavor, with headquarters in Tremont Temple, Boston, is made up of such members and former members of Christian Endeavor Societies as choose to pay one dollar into its treasury, and are elected by a two-thirds vote of the corporation. It is "simply a bureau of information. It claims no authority and exercises none. It records the names of local societies, tabulates statistics, issues information in the form of

leaflets and booklets, and provides the program for the International Conventions."

It is managed by a Board of Trustees, elected at the annual meeting, representing the different denominations, and includes the presidents of each State, Territorial and Provincial Union in the United States and in Canada. "The expenses of the society are kept at the lowest point possible, and it is supported altogether by the sale of its literature and badges, and never asks for a contribution from the societies." Within a short time after its founding it was self-supporting.

In 1887, Rev. Francis E. Clark became its President and editor-in-chief of its official organ, "The Golden Rule"—since named "The Christian Endeavor World." He receives his support from the paper and not from the society.

In 1888, he made a journey to England and laid the foundation of the Christian Endeavor growth in the United Kingdom, following it up by a later trip, with others, in 1891.

The next year—1892—he made a journey around the world at the invitation of many friends in Australia, Japan, China, India, Turkey, Spain and England, not to start new societies, but to visit and encourage those already formed, to study the adaptation of Christian Endeavor to other lands, and to stimulate zeal for missions in the home societies. In 1895, the World's Christian Endeavor Union was formed, with Dr. Clark for President and Rev. W. J. L. Closs, of Australia, for Secretary. Another extended journey in distant lands was made

in the next year, to establish and strengthen Christian Endeavor Societies, chiefly on the continent of Europe and South Africa.

Christian Endeavor principles were reaffirmed at Boston in 1895, in what is known as the Christian Endeavor Platform, and is given in full in the Appendix to this book.

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## CHAPTER IV.

### SOME KINDRED SOCIETIES.

#### I. *The Epworth League.*

It is an essential quality of the Christian Endeavor Society that it is vitally and organically connected with the local church. It was an incident of its birth that at the very start it was connected with churches of the Congregationalist order. But almost from the beginning it began to organize itself indifferently in churches of many different denominations, until the Endeavor Societies of Congregationalist churches came to be a very small minority of the whole number. In the annually increasing conventions of the united societies, the fervid mutual fellowship of societies attached individually to many differing and almost antagonistic sects was to many generous minds an inspiring sight, conveying the prophecy and the earnest of the manifested unity of the Church of Christ.

But it was inevitable that to minds deeply impressed with the value of existing sectarian divisions

and the importance of maintaining them unimpaired, these manifestations of fellowship would become an occasion of alarm and jealousy. It was undoubtedly a wise concession, in the interest of the diffusion of the Order, to disarm the enmity and propitiate the good will of sectarian leaders, not only by earnest disclaimers of any intention of weakening sectarian ties, but by urgently commending to each local society the duty not only of faithfulness to the church in which it lives, but to the sect with which its church is connected. It was eager to declare itself "not undenominational, but interdenominational." The prodigious throngs of delegates that gathered by scores of thousands at the annual conventions, assembled not only in huge mass-meetings to express their mutual fellowship and common faith, but in "Denominational Rallies," in which the multitude should be assorted and distributed according to sectarian attachments, and should counsel and cheer one another for the promotion of the interests of the several denominations.

Notwithstanding all this, the suspicion still prevailed in the minds of some influential leaders that sectarian interests would not be secure so long as the young people's societies in the sect should have any organic connection with societies outside of the pale. The Methodist Church, in whose connection Christian Endeavor Societies were numbered by hundreds, led off with its declaration of independence. In May, 1889, a meeting was held at Cleveland of representatives of five different Methodist

organizations for young people, who agreed to consolidate their various societies in "The Epworth League." The new institution was ably constituted equipped and manned, and at the first meeting of its "Board of Control," February 6, 1890, was in a position to announce its two thousand chapters and over one hundred thousand members. The summons, "To your tents, O Israel," was sent out to all the Circles of Christian Endeavor and like organizations in Methodist churches to reconstitute themselves under the denominational Order, in the following appeal:

The Epworth League has its origin in the conviction that the various young people's societies of the Church should be united in one organization. Its scheme of work has been made large enough to comprehend all forms of Christian activity. We, therefore, recommend that all literary, social and religious societies of young people now in existence in our Church merge themselves into the Epworth League, and that every such society continue its special work through that department of the League under which it would properly fall.

The withdrawal in consequence of this recommendation, considerable as it was, did not arrest, even for a single year, the prodigious growth of the Christian Endeavor Society. The Epworth League, organizing its work systematically in six departments, has attained a substantially exclusive standing in the congregations of the Methodist Episcopal Church. October 1, 1897, it claimed 1,650,000 members, in 24,000 chapters. A similar constitution, with modifications, has been adopted in the Methodist Episcopal Church, South; there

the work is divided into only three departments. In the Canadian Methodist Church a more liberal and catholic policy has been followed. While "the Epworth League is the official young people's society of the denomination, the combination of the two names, Christian Endeavor and Epworth League, is allowed if the society desires, and the continuance of the Christian Endeavor interdenominational fellowship is allowed to the Epworth Leagues of Christian Endeavor, which are now greatly in the majority in the Canadian churches. The plan seems to work most admirably, for full denominational control is secured, and at the same time the widest interdenominational fellowship."\*

The Baptist Young People's Union, and, among the Lutherans, the Luther League, are constituted in a similar comprehensive way. Aiming to systematize and draw together in some measure of correspondence and co-operation all the organizations for the young in their several congregations, they have not sought to detach them from a wider fellowship. A similar course has been taken by the Free Baptists, the Evangelical Association, the United Brethren and the United Presbyterians. The name and method of the Christian Endeavor Society have been found sufficiently excellent and elastic to commend themselves, without modification, for general acceptance among the Presbyterians, the Cumberland Presbyterians, the Dis-

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\*"World-wide Endeavor," by Francis E. Clark, D.D., pp. 320, 321.



ciples, the Moravians, the Friends, the Congregationalists and the Methodist Protestants.

The President of the Board of Control of the Epworth League is Bishop W. X. Ninde, LL.D. Its central office is at No. 57 Washington street, Chicago. Its General Secretary is Rev. Wilbur P. Thirkield, D.D.; its official organ, "The Epworth Herald," a weekly paper, edited by Rev. Joseph F. Berry, D.D. Its motto is "Look up. Lift up." The emblematic colors are a white ribbon with a thread of scarlet running lengthwise through the centre. The membership is 1,750,000.

## II. *The Baptist Young People's Union of America.*

This society was organized upon principles agreed upon at a conference of representative Baptists, who met at Philadelphia in 1891, several weeks previous to the organization of the Union, and put forth over their signatures a document which was widely disseminated, entitled "General Basis of Organization." A copy of this paper will be found in the Appendix.

The relation of the Union to the local societies is substantially the same as that borne by the United Society of Christian Endeavor to its societies, being a "bureau of information, providing a common platform for conference and discussion, opening springs of enthusiasm for the local societies."

The headquarters of the Union are at No. 324 Dearborn street, Chicago. Its official organ is "The Baptist Union," published weekly, edited by the General Secretary, Rev. E. E. Chivers, D.D. The

President is Mr. John H. Chapman, Chicago. Its estimated membership is 500,000.

### III. *The Luther League.*

In no denomination of the American Church was the social influence of an efficient Young People's Society more needed than among the Lutherans. From comparatively small dimensions, this denomination has grown, within a few decades, to be one of the most numerous of the American sects. It has been aggrandized by a great tide of immigration, in which have mingled currents from four principal nations, Teutonic and Scandinavian. Its new recruits are under the necessity, within a generation or two, of unlearning their ancestral language and learning English; and the danger is a grave one that in this transition, losing hold of patriotic and family traditions, they will make shipwreck of faith. But even if faith is saved, there is danger that the German or Scandinavian immigrant, in becoming American, will lose his hold upon the church relations of his ancestors. And in the case of the Lutheran Church, there is more to lose than in the case of some others. There is a great treasure of hymnody, the richest in Christendom, which must in any case be almost a total loss in the process of translation. But, besides this, there is a great history, reaching back into the ages before the Reformation; and a church polity which combines to a remarkable extent the elements of episcopal and classical authority and of congregational liberty; and a definite and characteristic the-

ology, the ripe fruit of many generations of the highest scholarship; and venerable liturgical traditions, the outgrowth both of the studies of theologians and of the experience of saints. The leaders of the Lutheran Church in America have other and nobler reasons than those arising from mere sectarian emulation, when they study methods of organization that shall hold the youth of their congregations in social union, and promote their interest in the history, the worship and the activities of the Lutheran communion.

The Luther League of America was organized at Pittsburg, Pa., in 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and the District of Columbia. It fused the elements of movements that had been in progress for eight years. Article II of its constitution reads: "We acknowledge as the bond of our Union the Word of God as the only infallible rule of faith and practice, and the Unaltered Augsburg Confession as the correct exponent of that Word."

It receives into membership "any society of whatever name connected with a Lutheran congregation or a Lutheran institution of learning." It holds biennial conventions, and its interests are committed to an Executive Committee, and to a Statistical Secretary, who promotes the organization and growth of local societies. It has belonging to it twelve State Leagues, besides three District Leagues in States not organized. Its President is Mr. E. F. Eilert, New York City. The Statistical

Secretary is Mr. George M. Jones, of Reading, Pa. Its Treasurer, and Business Manager of the official organ, "The Luther League Review," a monthly paper, published in Washington, D. C., and edited by the President, is Cornelius Eckhardt. The headquarters of the League are at Washington, D. C., P. O. Box 133.

The motto is "Of the Church, by the Church, for the Church." The membership is 50,000.

#### IV. *The Young People's Christian Union of the United Brethren.*

Another organization that has many affiliations with the Endeavor Societies is the Young People's Christian Union of the United Brethren. This was organized at Dayton, Ohio, in 1890, as a compromise between the interdenominational and denominational ideas. It includes societies of different names, many of them being Christian Endeavor Societies. Such societies adopt the prayer-meeting pledge and consecration meeting of the Endeavor Societies, and are entitled to membership in the Union upon paying an annual due of one dollar, and adopting certain Articles in the model or suggested Constitution put forth by the Union, which Articles require loyalty to the discipline and usages of the Church of the United Brethren in Christ.

The headquarters of the Union are at the United Brethren Publishing House, Dayton, Ohio. It publishes a weekly paper, "The Watchword," and has a "Watchword" agent in every local Society. Its membership exceeds 75,000. Its President is

Rev. J. P. Landis, D.D., Ph. D. Its Corresponding Secretary is Rev. H. F. Shupe. The motto is "For the Glory of God and the Salvation of Men."

*V. The Young People's Christian Union of the Universalist Church.*

It was a realization of the lack of interest in its young people that led the General Convention of the Universalist Church to establish in 1886 the Young People's Missionary Association, to raise money for the general church work. A few Societies were formed and were partially successful. They lacked spontaneity, however. There were other young people's societies, but none whose avowed work was spiritual. "The Young People's Christian Union is a lineal descendant of the Young People's Society of Christian Endeavor, and not of the Young People's Missionary Association." It was organized at Lynn, Mass., in 1889, as the result of inquiries instituted by the Y. P. S. C. E. of the Universalist Church, Bay City, Mich. It was hoped that the denominational organization might take the name of the Y. P. S. C. E. But failing in that, the present name was adopted, the Young People's Christian Union of the Universalist Church. The object of the national organization is "to foster the religious life among the young people, to stimulate to all worthy endeavor, to train the young to the work of the Universalist Church, in the promulgation of its truth, and the increase of its power and influence." Its affairs are managed by an Execu-

tive Board, consisting of a President, Secretary and Treasurer, holding office for one year, and of four delegates holding office for two years, and ineligible for re-election. Its friendly attitude toward the Y. P. S. C. E. at the first—many of its young people's societies having been organized on that plan—was expressive of its willingness to co-operate with others. Its eighth annual convention—Detroit, 1897—resolved “that we approve and encourage all endeavors in the direction of co-operation and sympathy between our local State and National young people's organizations, and the young people's organization of any church whatsoever, especially as manifest in union meetings designed to contribute to mutual understanding and inspiration and practical relief work.”

Its Executive Board at the same convention recommended “that an invitation be issued to young people's organizations in the other liberal Christian churches to select the time and place of their next convention at the same time and place selected for the next session of the Y. P. C. U. convention, and that at least one union mass-meeting be held, addressed by a representative from each organization, and we also recommend that in local work the spirit of co-operation shall be fostered, especially along the lines of Christian citizenship and charity work.”

The Union holds annual conventions. It has started, and fostered and enlarged a movement in the direction of church extension in the South, beginning at Harriman and Knoxville, Tenn., and extending to Atlanta, Ga. It had a religious and

educational exhibit at the Atlanta Cotton Exposition, in 1895, and at the Nashville Centennial Exhibition, in 1897. It intends ultimately to reach and benefit the negro, but only in separate organizations. Its influence has already extended to Japan. Through its Post Office Mission and Loan Libraries it seeks "to get Universalist literature into the hands of those who know not our interpretation of the Christian religion, especially in parts of the country where we have no organization."

Its National Secretary, in his report at Detroit in 1897, set forth the work of the Union, as follows:

"To recapitulate: the National Union, as a business organization, collects, makes record of, and disburses funds amounting, in the aggregate last year, to more than \$6,000. It is the owner of a newspaper, the only one in the denomination which is owned by our people, whose policy is shaped by the people and its editors named by them.

"It has a Christian Citizenship Department, which means that we, who have such high conceptions of human brotherhood, intend to give our beloved country the benefit of our lofty ideals.

"We have a Post Office Mission, thanks to those in whose minds originated the idea. Through this means we design to make of every Christian Unioner, through the distribution of our literature, a messenger of our faith, and the leaves of this tree are for the healing of the nations.

"We have a Junior Department second in importance to none. It enlists the little ones in the

service of God and humanity through the agency of the Church.

"And we have our Church Extension Department, designed to give our young people training in the missionary spirit and method, and to extend the organization of our Church.

"We have our great Conventions as generators of wisdom, enthusiasm, courage and power. And all of this has meant work."

The headquarters of the Union are at the Universalist Publishing House, No. 30 West street, Boston. Its President is Mr. H. M. Fowler, Cleveland.

Its Secretary is Rev. A. J. Cardall, Boston.

It has two Department Superintendents:

Christian Citizenship—Rev. C. A. Knickerbocker, Auburn Me.

Junior Work—Mary Grace Canfield, Dover, Me.

Its official organ is "Onward," a weekly paper, published at Boston, edited by Rev. E. G. Mason, Hightstown, N. J.

The membership is about 12,000.

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## CHAPTER V.

### THE BROTHERHOODS.

#### I. *The Brotherhood of St. Andrew.*

There was a double reason, amid the general multiplication of young people's organizations, for expecting a special type of such organization in the Protestant Episcopal Church: First, this denomi-



nation has shown an exceptional aptitude and zeal for the work of the church in city populations, where the work among young people is specially needed; secondly, it has also shown itself less inclined than some other communions to unite with those outside of its own pale. It seemed for a time as if the swelling tide of "Christian Endeavor" which affected the whole estate of Christ's Militant Church beside, was failing to lift this important and useful denomination. But in October, 1886, the representatives of twenty local societies that had been formed in as many parishes in different regions met in Chicago, and organized a general Brotherhood of St. Andrew, "on the basis of a constitution which has never been materially changed." The growth and development of the Brotherhood has fully answered the hopes of those who founded it. At its fifth annual convention, in Philadelphia, October, 1890, 433 Chapters were reported, with a membership of over 6,500. In March, 1897, there were 1,223 Chapters, with a pledged membership of about 13,000 men. "The Brotherhood had developed from a loosely tied band of church guilds into an Order of laymen in the Protestant Episcopal Church, divided for local work and administration into parochial Chapters. Further, the Chapters had confederated themselves into Assemblies within State or diocesan, or more narrowly circumscribed boundaries; sixty-four of these Assemblies were enumerated. The Order had extended itself into Canada and Australia, and had begun to take root in England."

The annual conventions of the Order have been occasions of great interest and practical value. The first international conference of the Brotherhood was held at Buffalo, in October, 1897, was distinguished by the presence and participation of eminent men of different lands, and by an excellent spirit of devotion and service.

The Brotherhood of St. Andrew is frankly sectarian. It "works in and for that branch of the Holy Catholic Church known as the Protestant Episcopal Church in the United States of America, and only by the approval and under the leadership of the clergy." But within these limitations, it aims with great sincerity and earnestness at "the spread of Christ's kingdom among young men;" and by the very fact of its vigorous growth in its own soil and within its own pale, it has much to contribute, by example and suggestion, to the work of all such societies, throughout the whole Church. In the later chapters of this Hand-book, devoted to details of practical work, few pages will be found of greater interest and value than those which describe the methods of the Brotherhood of St. Andrew.

The headquarters of the Brotherhood in the United States are at the Church Missions House, No. 281 Fourth avenue, New York. Its President is Mr. James L. Houghteling, Chicago. Its General Secretary is Mr. John W. Wood, New York. The official organ is "Saint Andrew's Cross," published monthly. In the Appendix will be found a Declaration of Its Essential Principles, put forth at Washington, D. C., in 1894, to serve as a basis

of union for like Orders that had sprung up in Canada, Scotland and Australia.

The membership is 13,000.

## II. *The Daughters of the King.*

The Protestant Episcopal "Brotherhood of St. Andrew" has its field of work exclusively among young men. Naturally, it required to be supplemented by an Order organized among women for the benefit of women. Such an Order took its origin in 1885, in a young women's Bible class in a New York church, that had taken to itself the fanciful name of "Daughters of the King." This was in 1885. Closely similar to the Brotherhood of St. Andrew in its methods and in its double rule of prayer and service, it undertook "that each member should make an earnest effort each week to bring at least one woman within the hearing of the Gospel of Jesus Christ." The example was imitated elsewhere. At the end of ten years, in 1896, it numbered upwards of 500 Chapters and 11,697 members. "Members are admitted with a solemn service before the altar, invested with the cross, and pledged by a vow to prayer and service. The sole object of the Order is the spread of Christ's kingdom among women and the strengthening of parish life." A Bible-class is "the corner-stone of all Chapters." The Order holds its annual National Convention, and publishes the "The Royal Cross" as its official organ.

The "Daughters of the King" is not to be con-

founded with the Order of "The King's Daughters," which is elsewhere described. The "Daughters of the King" is rigorously limited by the lines of the Protestant Episcopal denomination. "The King's Daughters" is organized on a basis of more catholic fellowship. In this country there are chapters of the former in every diocese and a large proportion of parishes. An effort is made to keep all social features of every sort in abeyance; also to exalt the personal element and minimize ecclesiastical corporate life. It has recently been introduced into England. The Secretary of the American Branch is Miss E. L. Ryerson, 520 East Eighty-seventh street, New York.

### III. *Brotherhood of Andrew and Philip.*

The Brotherhood of Andrew and Philip is an adaptation to a wider fellowship of the organization and methods of the Brotherhood of St. Andrew. The Rev. Rufus W. Miller, associate pastor of the Second Reformed Church, of Reading, Pa., felt the need of some organization for the young men of his own congregation. The Two Rules, of Prayer and Service, adopted by the Brotherhood of St. Andrew, seemed to him a good foundation to build on. In May, 1888, he organized in his own church the first Chapter of the Brotherhood of Andrew and Philip. The organization attracted favorable attention in his own denomination; Chapters multiplied; conventions were held; a monthly journal was instituted. At the convention of 1890, "because of the favorable attitude of congregations

outside of the Reformed Church, it was decided to recommend the formation of Brotherhood Chapters in each denomination, subject to the control of the particular denomination, and the union of these denominational organizations in a Federation of Brotherhoods. This action was taken in the interest of surer progress, greater denominational control, and true Church unity." The first Federal Convention of the Order was held in New York, November, 1893, and gave increased publicity and impetus to the movement. In 1895, it was officially announced: "The following denominations—the two Branches of the Reformed Church, the Presbyterian, North and South, the Canadian and the United Presbyterian, the Congregational, the Methodist Protestant, Methodist Episcopal, Baptist, English Lutheran, United Brethren—are now represented in some two hundred and ninety enrolled Chapters, with a membership of 7,000. An equally large number have been organized, but have not applied for enrolment. The latest obtainable statistics show, in 1898, 431 Chapters, in 19 denominations and 32 States, with a membership estimated from 10,000 to 14,000. The organ of the Fraternity, "The Brotherhood Star," has grown from four pages to a monthly magazine of 32 pages octavo. In its organization (excepting the Federation of Denominations) and in its methods, the Brotherhood of Andrew and Philip is patterned in close imitation of the Brotherhood of St. Andrew, from which its name also is taken. It is a high tribute to the excellence of that organization.

Its principles and methods of work have found place in other Orders, through the work of Brotherhood committees made a part of their organization. This interaction is especially noticeable with reference to the Christian Endeavor Societies.

Its advantages over similar Brotherhoods lie in its "catholicity and its simplicity." It holds biennial Federal Conventions and annual Denominational Conventions.

#### IV. *Brotherhood of St. Paul.*

We learn from a statement made on behalf of its Advisory Board, that the Brotherhood of St. Paul is an organization of Methodist men, having for its object systematic Christian work by and for men under the direction of the Church, and the exercise of fraternal offices on the part of members for each other. It admits moral men of any age over fifteen to an initiatory degree, and provides other degrees for Church members in full connection, with ritual services to be used as desired. It has three departments of work, with duties plainly specified, many of which are not covered by any other existing church society. It is not secret; it is thoroughly spiritual and easily adaptable to local conditions. Its flexibility is shown in the fact that all its forms and services may be used or not by local chapters, provided Christian and brotherly duties are undertaken.

It does not claim to be a young men's organization, but a Fraternity for Methodist men of all

ages. In its ritual and regalia it is adapted "to satisfy a craving that now finds expression in all sorts of non-Christian societies ranging in character from good to bad. Of all the societies in the Church so far, no Protestant society has this feature so well developed."

The membership is divided into three divisions :

1. An Order of Jerusalem—For all new members and those not Christians.

2. An Order of Damascus—For Christian men, members of the Methodist Episcopal Church.

3. An Order of Rome—For advanced and advancing Christians.

The Order is non-secret, non-political.

It emphasizes the spiritual and social lines of work. It has mutual benefit insurance features. It is loyal to the Pastor and the local church and seeks to supplement the work of the Epworth League. "It has the cordial approbation of prominent members of the League." It has quadrupled its membership within the past year, and is now represented in more than twenty States. Its annual convention for 1899 was held in Syracuse, N. Y., in which State it started about four years ago.

Its object and principles are thus set forth in its Constitution :

#### OBJECT.

The purpose of the Brotherhood of St. Paul is to effect the mutual improvement and entertainment of its members by religious, social, physical and literary culture, to promote the spirit and practice of Christian brotherhood, to

build up the church with which we are connected, and especially to extend Christ's cause in the world by winning our brothers to a Christian faith.

#### PRINCIPLES.

We accept Christ as our Great Commander, Example and Saviour, and St. Paul as the leader of our division of Christ's army. They are our types of manly character.

We declare loyalty to the Methodist Episcopal Church, to its laws, its pastors and its lay officary, and to the Scripture doctrines upon which it is founded.

The high aims of its members are thus declared in words frequently repeated at the opening or closing of its meetings :

We will seek daily the noblest Christian manhood.

We will devote our lives to the cause of Jesus on earth.

We will be loyal to the Church, and will keep her rules.

We will know more of the Bible, and be proud to carry and use it.

We will be educated churchmen, making good use of our church papers and of the publications of our Methodist Book Concern.

We will esteem them that are over us in the Church very highly in love for their work's sake.

We will be true brothers, seeking to protect each other's reputation and to advance each other's interests.

We will be Christians everywhere, and in all the relations of life, social, business, political, religious.

We will take an all-round interest in every good cause, and especially in missions, church-building, education, and the care of veterans and the sick.

We will pray daily, and will labor to save lost men, and to increase the numbers of them who shall be under the influence of our Church.



The scope of its work is seen in the following synopsis taken from its Ritual and Constitution:

#### CHRISTIAN WORK.

- Attendance at means of grace.
- Men's devotional services.
- Welcoming at church doors.
- Systematic personal work.
- Invitations to devotional services.
- Neighborhood and cottage meetings.
- Religious census.
- Revival assistance.
- Bible Study Club for men.
- Attendance at men's Sunday-school classes.
- Knights of St. Paul, where organized.
- Temperance, Missions, Christian Citizenship, Personal Purity, and all benevolent and moral causes.
- Training classes in Christian methods.
- Increasing circulation of religious papers and books.

#### SOCIAL.

- Invitations to Brotherhood meetings.
- Looking up and introduction of strangers.
- Debates and discussions of practical, religious and literary character.
- Parliamentary clubs and programs.
- Programs under "Good of the Order" at Chapter Meetings.
- Lectures and entertainments.
- Welcome and social care of new members.
- Outings and receptions.
- Promote brotherly spirit everywhere in the Church.

#### MEMBERSHIP.

- Securing new members.
- Visitation of the sick.
- Night-watchers, if needed.

Care of regalia and other property of the Chapter.  
Inspection and oversight of membership roll.  
Initiations and preparation for the same.

It provides for work among boys by declaring that "a Junior Branch of boys under fifteen years of age may be organized, as desired, and they shall be called Knights of St. Paul."

Its influence has been for good. It is stated as "a remarkable fact that almost all churches where the Brotherhood of St. Paul exists had a good revival last year," that "the drift of men to secular societies has been turned to the Church," and many pastors hail it as a suggestion of that full, true fraternity which the Gospel stands for, and which is but feebly and imperfectly expressed by the various fraternities outside the Church of Christ.

The work of the several Chapters is carried on largely through the regular church meetings. The Brotherhood "provides a body of helpers, who can be called on as desired, and who are constantly ready to make Church brotherhood a fact as well as a name."

Its founder and general organizer is the Rev. F. D. Leete, Rochester, N. Y.

Its literature is issued from the publishing house of Eaton & Mains, Syracuse, N. Y.

Its motto is "Faithful Brethren in Christ," Col. 1: 2. St. Paul is its patron saint, because "he was essentially a 'men's man.' His life and distinguished services are full inspiration and example to men. There is great incentive to Bible study,

missions, personal work, evangelization, and high striving after noble character and attainments under the spell of such a name. He especially taught brotherhood and its offices as no other man has since Jesus. Almost every experience of his life is full of symbolical meaning, and is akin to what men of to-day must meet."



## PART II, PRACTICAL.

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### CHAPTER VI.

#### TYPES OF CONSTITUTION.

In preparing for the organization of a young people's society in any community, one of the first points to be considered will be the question, which one, if any, of the prevailing types of Constitution shall be followed? and with which, if any, of the confederacies of such associations shall the new society be allied? These questions will be decided in part by the purpose in view in the minds of those who are planning the new society. It is most desirable that these should know their own minds on this point with entire distinctness.

If the primary and governing purpose is to combine the young people for unselfish service to others "In His Name," this is the distinctive character of the "Ten-Times-One Clubs," "Lend-a-Hand Clubs," and whatever other associations are combined in a loose confederation or correspondence through the Ten Times One Corporation. If any are scrupulous to avoid association in works of charity with those of whose theological views they disapprove, they may find it necessary to avoid affiliation with these clubs, which are quite

careless on this point, and have been known to unite in doing good works in the Name of Christ with people of all kinds of faith, or sometimes of very little faith of any kind.

Such scrupulous persons will like better such a society as "The King's Daughters and Sons," which, although inspired by the principles and literature of the "Ten Times One," invites co-operation only on an Evangelical basis, and aims to associate with charitable effort for others, methods of spiritual self-culture and of worship.

If now the primary purpose of the Society is the good of its own members, if it is desired to identify it with the church-congregation to which they belong, and especially if it is desired to profit by the enthusiasm and momentum of vast numbers moving in the same general direction, then the Society should be formed on the lines of the Christian Endeavor Society, either in its original form or in some one of the forms in which it has been specialized for the service of the various Christian sects.

A work even more narrowly specialized is that proposed by the Brotherhood of St. Andrew, which not only limits itself to a single sect, but to one class of persons, the young men; while "The Daughters of the King" (not to be confounded with "The King's Daughters") undertakes a correspondingly limited work among young women. The methods of the Brotherhood of St. Andrew are adapted to more catholic use by the Brotherhood of Andrew and Philip.

The Brotherhood of St. Paul is a Methodist Epis-

copal Order of similar meaning and of recent date.

Still further specialized are the organizations that limit their work to some one department of beneficent work. Of these the most extensive and efficient is the Young Women's Christian Temperance Union, which, however, does not so narrowly interpret its title as to debar itself from usefulness on neighboring and parallel lines of service.

The organization of Boys' Clubs into fraternities on a continental scale has made comparatively little progress. The Boys' Brigade, an importation from Great Britain, has been in some measure acclimated in America; but has encountered two objections from opposite quarters: the Peace Society objects to it as promoting a military spirit; and those interested in the militia service oppose it on the ground that with its drills and parades the boys become satiated with martial glory and will not join the militia when they get to be young men. An organization of a different character is "The Knights of King Arthur," "an Order of knighthood for boys based upon a long and careful study of the problem of helping boys to become worthy men." It seems to be successful. "Although the second Castle was only organized in the Fall of 1893, the Order is now (Spring of 1898) found in ten religious denominations, in half the American States, and has spread to Canada and England." It is distinguished by an elaborate system of titles, degrees and rituals.

"The Girls' Friendly Society" is an organization bearing so many marks of its British origin as to

suggest grave doubts of its effective usefulness in American communities, without considerable modification. Its function for girls, especially for working girls, is similar to that undertaken for boys by the Boys' Clubs of various names.

In recognizing thus the distinctive characters of the various young people's organizations, we are not to suppose these distinctions to be of an exclusive sort. The Ten-Times-One Clubs are devoted to practical benevolence; but they are founded on these evangelical principles, so strikingly illustrated in Dr. Hale's writings, that the way to promote the good of one's own soul is not to seek for it—that he that will save his own soul shall lose it—that one who self-forgetting seeks to promote God's reign and His justice will find all things added unto him; and that the highest act of spiritual worship consists in kindness to the afflicted, and keeping one's self unspotted from the world. Thus, the development of the Ten-Times-One Clubs into the Order of the King's Daughters and Sons is a perfectly natural evolution.

On the other hand, the Christian Endeavor Societies start from the converse but equally evangelical principle that good deeds should spring from a pure and good heart, and the fundamental rules of the Order are addressed to the object of bringing the heart right before God, with the assurance that out of a heart thus conformed to Christ must flow forth streams of good and loving service towards men.

There is nothing mutually antagonistic in these

two different views; they indicate nothing more than differences in proportion and emphasis and the order of thinking. But the varying adjustment of these mutually complementary principles gives rise to wide diversities of details in method. On the question of such details we shall have much to say in later pages. At present let us give attention to those matters in which the various young people's organizations have a common concern. Standing related to the rules and activities of the societies are inseparable dangers, against which it is well to be forewarned and forearmed.

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## CHAPTER VII.

### PLEDGE, COVENANT OR VOW.

The mutual engagement that holds individuals together in any such organization may be informal and implied rather than explicit, as in the loosest of the Lend-a-Hand Clubs; or it may be a solemn and specific formality, as in the Christian Endeavor Societies. In either case, it is constitutive, and gives character to the association which it creates. We can not better set forth the things that need to be said concerning it, than by citing the best known form of pledge—that of the Christian Endeavor Societies—which has been taken by millions of young persons in this and other countries, and hangs displayed in large characters on the walls of thousands of chapels and Sunday-school rooms.



## ACTIVE MEMBER'S PLEDGE.

Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would like to have me do; that I will make it the rule of my life to pray and to read the Bible every day, and to support my own Church in every way, especially by attending all the regular Sunday and mid-week services, unless prevented by some reason which I can conscientiously give to my Saviour, and that just so far as I know how, throughout my whole life, I will endeavor to lead a Christian life.

As an active member, I promise to be true to all my duties, to be present at and to take some part, aside from singing, in every Christian Endeavor prayer-meeting, unless hindered by some reason which I can conscientiously give to my Lord and Master. If obliged to be absent from the monthly consecration meeting of the Society, I will, if possible, send at least a verse of Scripture to be read in response to my name at the roll-call.

The first remark to be made upon this form is the obvious one that it is essentially an oath. The solemn nature of it ought not in the slightest degree to be veiled from those who are invited to take upon themselves the obligation of it. It is so very easy to draw the young in a popular current to take pledges; and so easy for them, as soon as the promised duties become irksome, to fail of fulfilling them. It was a wise man who said, "It is better not to vow, than to vow and not pay." The danger is not a trifling one, it is most serious, that young hearts, obeying a generous impulse and an indiscriminate invitation, will enter "lightly and unadvisedly" into engagements from which they by and by come forth bearing in their hearts the demoraliz-

ing consciousness of broken vows. It is far better that they should be discouraged from assuming the obligation, even though the society should thereby be diminished or frustrated, than that they should be drawn into the obligations inconsiderately.

This danger is diminished just in proportion as the pledge is restricted to such duties as without the pledge are of recognized and constant obligation on the conscience. The soul which, trusting in the Lord, is resolved to "do whatever He would like," and to "endeavor to live a Christian life," can take no harm, may take great spiritual good, from joining with others in putting on record a solemn vow to that effect. The vow does no more than reinforce an obligation from which, vow or no vow, the soul can not withdraw itself.

On the other hand, the spiritual life may lose its freedom in the bonds of Jesus Christ, and grow sickly under constraints imposed by another. That clause, for example, in the pledge of the Epworth League which reads, "I will abstain from all those forms of worldly amusement forbidden by the discipline of the Methodist Episcopal Church," has caused many to stumble. It would be much better if, as some Methodist leaders are now arguing, the law of one's own Christian conscience were appealed to here, rather than the discipline of a particular sect.

As to such points in any form of pledge that may be devised, as are not, in themselves, of constant and universal obligation, it is demanded by good

morals that they should not be fixed by a perpetual, irrevocable vow; the pledge must be made distinctly terminable, otherwise it becomes a spiritual snare. It has been one of the shrewd and just criticisms of Roman Catholic theologians on the vows devised for certain Protestant "sisterhoods" organized in imitation of the Catholic conventual system, that they provide for no "dispensing power" that may release from the vows when duty demands such release. However willing, or even eager, young people may be to bind themselves forever to certain arbitrary rules of conduct, provision ought to be made for their honorably withdrawing from that part of the compact. It is not enough that they may be "dropped from the list" as unfaithful; or that saving clauses are inserted into the formula, that may be used as loopholes to creep out by. It really has a tendency to invigorate the vitality of the pledge, if it is seen that, instead of neglecting it for private reasons satisfactory to the private conscience, men hold it a duty distinctly to withdraw from it, when the conduct required seems no longer to be a duty in itself. But it is important that provision for such withdrawal should be "nominated in the bond" at the beginning.

Finally, it must be evident to every intelligent person that a pledge such as that which has been quoted is a full and unreserved testimony of Christian faith and discipleship. It is nothing short of a "sacramentum," or oath of allegiance, by which one is mustered into the army of the Lord, and vowed to be "his faithful servant and soldier till

life's end." Few, indeed, would be the Christian churches (if such could be reckoned worthy of the name of churches) that would fail to claim those making such a pledge as entitled to full fellowship. But, though entitled to full fellowship, there are some young people who "believe themselves to be Christians," who, for various reasons, either because of a natural shrinking from making confession of their faith before the Church, or because of the advice or wishes of their elders, are not yet in a situation to join the Church, but are glad to join the Society. These may be regarded as in the Kingdom, but not in the Church. For them the taking of the active member's pledge affords the opportunity to acknowledge Christ and to begin work for Him, while at the same time "it bridges the dangerous gap between conversion and Church membership, which is often a long one in the case of young disciples, an interval when many stray away and are lost forever to the Church and the cause of Christ."

With the coming in of Junior and Intermediate Societies to meet the needs and aspirations of the younger people, it may be wise to restrict active membership in the young people's society to those who are already members of the Church. The best and most effective societies are doing it. And it is still an open question, after all that has been said about it, whether the laxer interpretation has not weakened the spiritual power of the societies, as well as unduly, though unintentionally, widened the dangerous gap above referred to, and led many

young Christians to be content with membership in the Society.

Some liberty in the matter should be granted, especially where there is but one Endeavor Society in the church, and which will probably contain many who are quite young, but it is believed that if the Young People's Societies of Christian Endeavor would follow the interpretation of active membership given in the Baptist Union and the Christian Union of the United Brethren, it would be a distinct gain.

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## CHAPTER VIII.

### SAVING ONE'S OWN SOUL.

It is possible that the pursuit of the interests of the soul, which is commonly one of the objects proposed in a Young People's Society, may become a peril and a snare. It is not only possible, but it is a danger so grave as to have been made by our great Master and Teacher the occasion of a warning to which we shall do well to take heed.

So little disposed are people, whether young or old, to accept His teaching on this point, that not only is it neglected or mistaken, but the very language of it is systematically garbled in the common English translations, in such a way as to convey a sense contrary to that which the words intend. We read, in the "Authorized Version," the words of our Lord in Matthew xvi, 25, 26\*, and seem to learn

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\*"Whosoever shall save his life shall lose it; and whosoever will lose his life for my sake shall find it. For what

from them of two human possessions, one of which, the life, we are willingly to risk for the cause of Christ; the other, the soul, is too precious to be risked, but is rather to be cherished and saved by us as being of more worth than all the world. The lesson commonly derived from this saying of Christ is this: that we ought bravely to venture our lives in the service of God's kingdom; but that we ought studiously to avoid imperiling the soul, but rather to make the saving of it the main end of our life.

The true meaning of our Lord's teaching is made to appear when we recognize that the text speaks, not of two different things, but of one and the same thing. The supremely precious thing, for which the world were well lost, is the very thing which we are warned against trying to save, under peril thus of losing it. So contrasted is the preaching of the Lord Jesus Christ with the preaching of many of his representatives in later times. We do well to go back to the original words of the Gospel, in their recovered real meaning, and be warned of the dan-

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is a man profited, if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul."

The mistranslation of this passage has persisted through successive English versions from the days of Wiclif down to the beginning of the Westminster revision, which reads: "Whosoever would save his life shall lose it; and whosoever shall lose his life for my sake shall find it. For what shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life?"

ger of making ourselves the object of our religious services.

Perhaps there is no danger of the immediate return of that habit of unwholesome introspection and self-analysis which has prevailed like an epidemic in earlier generations and down to a recent time. The reaction from this is strong, possibly excessive. The best security against the tendency to a wrong direction of the religious thoughts and activities, is to give them ample exercise in the right direction. The two principles that should be studied in the talking and working of a Young People's Society are objective truth and altruistic service: objective truth, as distinguished from the contemplation of inward emotions and experiences; and altruistic service, as distinguished from that sort of charity which "seeketh her own." The exhortation and instruction that are intent mainly on getting our own soul saved; the charitable activity that is directed to the advantage of our society, our congregation, or our sect, are apt not to be clear of selfishness; and this is a thing that taints the very fountain-heads of spiritual life. If the religion that is in us is selfishness, how great is that selfishness!

In a Young People's Meeting on a Sunday evening, one may find the great part of the time used in a running fire of Scripture verses on the assigned theme. If in a critical mood, one will find the quotations hackneyed, or inapt; they will prove, perhaps, the narrow range of most people's Bible reading, or that they have been taken by catch-

words from a concordance. But after all deductions, they will have brought to all teachable minds solid nuggets of divine truth from outside of their own experience and imagination and meditation. The sharers in the meeting, young or old, will have helped each other to rise, for the time, out of themselves, and to contemplate eternal verities, things that cannot be moved, the love and the holiness of God, and the salvation of Jesus Christ. Such instruction as this is edifying—it builds up the character; and those who have spent the Sunday afternoon in preparing it, in a score of families, albeit with no very wide or deep study, have been led into some fresh fields of divine instruction.

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## CHAPTER IX.

### PRAYER.

One of the negative causes working in the mind of the founder of the Young People's Society of Christian Endeavor toward the organizing of that wonderful Order, was the felt decay of the Church prayer-meeting. In the big history by Dr. F. E. Clark, entitled "World-wide Endeavor" is a description of "the prayer-meeting of old," which is offered as "in no sense a caricature."

When the "usual hour" arrived, a sparse congregation of from six to twenty-six would spread themselves out over the vestry, occupying as much as possible of the floor space, that the poverty of attendance might not be too evident. The pastor would give out a long hymn,



the organist would play the tune all through, chorus and all, upon an asthmatic organ; the scattered congregation would pipe through five or six verses of the hymn; then would come a long prayer from the pastor and an abbreviated sermon of from twenty to thirty minutes in length; the venerable deacon (God bless him!), who for years had borne the burden and heat of the day, would offer a long, long prayer, not forgetting the Jews, even though he sometimes did forget the commonplace members of the Sunday-school connected with his own church. Another long hymn and prayer, and the time to close would come, much to the relief of the majority of the audience. . . .

The so-called young people's prayer-meeting was scarcely more attractive. The attendance was still smaller, and, though the average age was somewhat younger than in the other prayer-meeting of the church, yet it required a great stretch of courtesy and an extensive winking at gray hairs and wrinkles to consider the majority of those present any longer younger people, except by brevet. The only warm place in the room was often found in the air-tight stove. One of the more elderly young men usually occupied the chair. By no possibility was it a young woman, and there were many most excruciating pauses which could only be filled up by a frequent resort to the over-worked hymn-book.

Very evidently there was a fault somewhere, and I do not hesitate to say that this fault was a radical one, lying at the very basis of the prayer-meeting idea in many churches. It was a service for instruction rather than for inspiration.

The fault, as we conceive, is even deeper and more radical than this. It lies in the decay of faith. The Christian doctrine of prayer comes to be held with feeble and uncertain grasp. It is that principle of the teaching of Christ which is declared with the most unmistakable plainness, and sustained by the

strongest reason, and at the same time, attended with the most formidable difficulties and exposed to the most unanswerable objections. This is not the place in which to discuss the reasons on either side and strike the balance. It is sufficient for the present purpose to emphasize the statement that where the simple and sincere acceptance of the teaching of Christ concerning prayer is lacking, there will inevitably come in false pretenses of prayer, such as cannot be acceptable to the God of truth, and such as must tend to the demoralizing of those who offer them.

1. There is the use of prayer as a health-lift. It is quite frankly argued, sometimes, in apology for prayer, that even if it avails nothing in gaining the blessing asked for, it has great value for its reaction on the petitioner himself. It brings him into right relations with God. When it brings no direct answer, it puts the praying soul into the attitude of submission and resignation to the divine will. The man in a boat who pulls hand over hand on the rope that is fastened to the dock does not stir the dock to draw it nearer to himself, but he draws himself nearer to the dock, and this amounts practically to the same thing. So, when faith fails, we are advised to go through the forms of petition, for the good we may do ourselves by the effort.

2. There is the use of the forms of prayer as a rhetorical device intended to take effect on some human listener. Ostensibly it is addressed to the Most High. Actually, it is a vehicle for expressing to some finite person who may hear it, or hear of

it, some important religious truths, or impressing him with the earnest feelings of Christian people. In times of religious revival, the expedient of praying publicly by name for individuals is often much relied on as an effective instrument of evangelization. But, perhaps the most remarkable instance of the use of it is the case of the "Women's Crusade," in which earnest women, finding little result from their prayers in secret for the abatement of the enormous mischiefs of the dram-shop, determined to carry their prayers into the very presence of the enemy, and went in companies to the saloons, resolved that if they were not heard in heaven, they should be heard in a lower sphere; in the spirit of an ancient maxim:

*Flectere si nequeo superos, Acheronta movebo.\**

The earnestness and sincerity of those who use this method of appeal to the spectator or auditor is, in many instances, far beyond question. But the form of a petition to the heavenly Father becomes almost inevitably, more or less consciously, a rhetorical apostrophe, in which an earnest appeal to the feelings of a fellow mortal is couched in the form of a prayer to God. This perversion of prayer cometh of evil, and has a perilously evil tendency. It is especially becoming to those who are directing the religious exercises and habits of the young to beware of anything that may sophisticate the simplicity of their approaches to God, or weaken

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\*If I cannot bend the powers above, I will move the powers below.

their straightforward faith in Him as the hearer of prayer.

3. An even worse perversion of social prayer is when it becomes a vehicle for the display of pathos or eloquence. How easily besetting is the temptation in this direction, few can be ignorant, to whose duty it has fallen to lead the devotions of others at any time of deeply excited feeling. The stirrings of natural human sympathy at such a time find ready utterance in forms of petition, and draw forth responses in sighs and tears. To use the occasion of prayer as the opportunity of displaying the tenderness and verbal felicity of the leader of prayer is a temptation of the adversary—for we are not ignorant of his devices. Even the humble and halting in speech may not be wholly secure against the love of men's approval for a touching, a beautiful, an appropriate, an eloquent prayer. But to the young man of quick sympathy and naturally facile speech, the temptation is a perilous one indeed.

Against all these perversions of prayer, the best security is to be found in a clear and "reasonable religious faith" in Him that heareth prayer. When those who are gathered together in the Lord's name agree as touching what they shall ask, and ask for it in simplicity and directness, and as seeing Him who is invisible, then the greatness of the thought of God, and the incoming of the Infinite One into the hearts of all, exclude all meaner and unworthy thoughts. It is only the heart that is preoccupied with right, true and holy thoughts, that is safe from the intrusion of others.

4. It is with a most reasonable apprehension of the dangers thus indicated, that the founders and organizers of some societies and orders have thought to provide against them by prescribing the form, order and language of the devotions to be used in the Young People's meetings. It is not to be denied that by this means some grave dangers are in a measure averted. It is equally obvious that some others are incurred. In reading the forms of devotion printed for use in such meetings, we may admire the decorum and dignity of the language prescribed, and the wise and devout judgment with which the subjects and objects of prayer are ordered and arranged; but it is obvious that in avoiding one class of dangers we expose ourselves to another class. It is no imaginary peril that the forms of devotion may degenerate (to borrow a phrase from the venerable Bishop Westcott, of Durham) into nothing more than "solemn music," and the mind be taken up with the sense of appropriateness and dignity and verbal felicity, when it should be intent on the real business of prayer. The studious cultivation of propriety and good taste may be as fatal to the spirit of prayer as the neglect of them.

Altogether the one law that ought to dominate this whole subject of the Young People's Meeting considered as a prayer-meeting is this: to put out the false by bringing in the true. Let the minds of the young people be intelligently instructed and convinced in the Christian doctrine of prayer, and let them be well impressed with a sense of need, and then, whatever the forms and methods adopted,

the "effectual, fervent prayer" will be offered up, and will be divinely answered.

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## CHAPTER X.

### SINGING IN THE YOUNG PEOPLE'S MEETING.

There are other uses of music, and other religious uses, than the use of it for worship. The neglect of this consideration vitiates not a little of the reasoning that is largely bestowed on the subject of church music. It has been held that the fact that a hymn or song is ill adapted for use in worship was enough to exclude it from the church and from religious meetings in general—which is a mistake.

Song is the natural language of emotion, especially of the common emotion of an assembly of people. Any Christian emotion may be fitly uttered in Christian song. There is use for songs of fellowship, as well as of songs of worship; and nowhere is the use of them more right and reasonable than in the meetings of a Young People's Society. There may well be more of them, and better. We need not deny, even, that there may be found place in such meetings for songs for the mere pleasure of the singing, in which the mere charms of melody and harmony and responsive imitation among the parts shall contribute to the enjoyment of those present, and to the attractiveness of the meeting to outsiders. If this object is to be aimed at, by all means let it be with distinct,

conscious intention. If music is the thing sought for, let it be good music—that is, good for the use to which it is to be applied—and let all requisite attention be given, by personal practice and by social rehearsal, to music for music's sake. It will be a good and pleasant thing in itself, for individuals and for the Society; and it will have this consequence more important than itself, that it will familiarize with the use of singing in divine worship, which is serious business.

It is well to repeat this: singing in the worship of God is serious business. It is often dealt with and talked about as if it was amusement, or "preliminary" to something, or a convenient padding between talks. To those who take most interest in it, the interest is prone to become a merely musical interest. "Good" singing at a Young People's Meeting is apt to mean the singing of a "pretty" tune, in a brisk movement, with a good volume of voices moving in time and tune, each stanza ending with a rattling chorus. There is no harm in these musical conditions, if only the company enjoying them does not delude itself with the notion that thereby it is worshipping God. The use of solemn ascriptions of praise in such a way, is a common form of "taking the name of the Lord our God in vain." It is habitually practised by many who are shocked by the coarse "cuss-words" that garnish the talk of the street corners.

*That* singing in worship is "good singing," which unites the thoughts, feelings and voices of the participants in sincere ascriptions of praise to God.

Whatever tends away from this is bad. Worship may be hindered by unmusical or other anti-esthetical conditions. If there are cacophonies and mispronunciations—if the organ breaks down, or the voices fall from the key, if the tune is a senseless jingle, or the hymn is ungrammatical or grotesque, some minds are likely to be distracted thereby from the act of worship. It is the presence of a divine power in the soul that can hold it steadfast to the act of praise against such distractions as these. But there is another class of distractions not less fatal to the spirit of worship, of which we are less apt to complain. The charm of individual voices, exquisite forms of melody or progressions of harmony, strikingly poetic lines in the hymn, even the dignity or pathos of historical association in hymn or music, or the harmony of a multitude of voices, moving us to say, *How grand!* or *How touching!* or *How thrilling!*—these may just as effectually dissipate the attention from the simplicity of worship as the opposite conditions.

A sort of effort that is much in vogue to fix attention on the hymn, instead of letting it be diverted to the singing, is really no help to worship, if it is not even a hindrance. Many volumes have been written on the history and authorship of hymns, and recommended to the use of pastors conducting a "praise service," to enable them to emphasize the poetic features of the hymn, or the incidents in its history. It is hardly possible thus to fix the mind on the medium of worship, without withdrawing the mind, in some measure, from the Object of



worship. The words of George Herbert have close application to this point :

“A man that looks on glasse,  
On it may stay his eye;  
Or, if he pleaseth, through it passe,  
And so the heav’n espie.”

These studies of the hymn, and of the tune, and of the singing, are all of the nature of a scrutiny of the glass, and may easily become an actual hindrance to one’s communion with heaven.

This is the conclusion of the matter : In the uses of singing for instruction, for fellowship, for musical enjoyment, there is room for art and skill and rhetorical effect. In the act of worship, let these things be forgotten, as the parsing of the sentences is forgotten in a prayer ; and let the mind be directed with simplicity and godly sincerity toward the supreme Object of worship.

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## CHAPTER XI.

### SERVICE.

In the matter of service, also, are dangers to the Young People’s Society, which may be indicated by these two cautions : 1, it must not be selfish ; 2, it must not be priggish.

1. “Alas, for the rarity of Christian charity, under the sun !” Christian charity “seeketh not her own.” The other sort, which we may call Christianoid

charity, seeketh some incidental advantages for herself or for hers—her society, her party, her sect, her business or her fad. There is a favorite New Testament word to characterize right giving, which gets variously translated in the common version, sometimes liberality, sometimes bountifulness, but which means exactly simplicity—that which is not manifold, nor even two-fold, but absolutely with no fold at all. This, we are taught, is God's way of service, and it ought to be ours. It seems to us sometimes like shrewd, clever stewardship for the Lord, when we so contrive our benefactions that one good deed shall incidentally effect two or three other good results. But subtle temptations are apt to creep in, in the folds of multiple charity; and after all the divine way of simple charity is the best. Let thine eye be single. It does seem like a wise economy of charity so to clothe the poor child as at the same time to get him into our Sunday-school; but, according to the New Testament, the single aim is better than the double one. Help the poor child for the love of him and for the delight of doing the Lord's work by him. And then if ulterior good consequences come (as inevitably they will), let them come, and be thankful. Only, "let thine eye be single."

It is the one condition exacted for constituting any club a "Lend-a-Hand Club," that "it should have for one, at least, of its objects, the uplifting of some person, neighborhood, or institution outside the Club itself."

## 2. The service of the Young People's Society

must not be priggish. The temptation that besets immature age, to take on "grown-up" airs, will need to be tactfully discouraged, with the least possible of snubbing or irritation. Boys and girls will have the ambition to make believe that they are men and women, when they are not. In their efforts to do good, they will find a dangerous attraction in lines of work which carry an agreeable consciousness of superior wisdom, knowledge, virtue, or dignity, and thus expose really good and honest intentions to be evil spoken of. The teaching and reproving and rebuking functions may ordinarily be remitted by the young person to the older person. There are certain maxims of divine wisdom that may not get due attention in Sunday-schools and Young People's meetings, which, nevertheless, ought not to be lost sight of. "Be not many teachers," is one of them; and "Rebuke not an elder" is another. The admonition, "Let no man despise thy youth," may often be best observed by a scrupulous refraining from airs and assumptions which, in the young, tend to excite contempt or ridicule. The pictures and sermons that invite our admiration of the boy Jesus in the temple, not as modestly "hearing and asking questions," and answering when He was spoken to, but as taking the rabbis in hand to teach them a thing or two—representing Him, in short, as a prig, have much to answer for in their perversion of the plain Gospel. Let not the praiseworthy desire to train the young to active usefulness be allowed to impair the modesty and humility proper to the young. There

is room here for wise caution, as well as for zeal.

It should be said, however, that in the practical working of Young People's Societies there has been a remarkable absence of that self-assertion which is so likely to characterize young people when left to themselves, working mostly apart from others. The forwardness of youth appears to be taken up into the organization, and either neutralized or converted into a holy boldness.

Another point, nearly related to this of a proper care for the due modesty and humility and teachableness of childhood and youth, has often been neglected, or treated with a censurable lightness, although it is one that engaged the solicitous attention of the Apostle Paul. I refer to the special care that needs to be exercised against any infringing or disparaging of the modesty of girlhood and young womanhood.

In the earlier days of the Young People's Societies, the avowed purpose that widely prevailed, and gave character, in many instances, to the rules and methods of the organization, to encourage and even urge girls and young women to an equally active and equally public share with the young men in the proceedings of the Societies, with the express intention of training up a generation of adult church members, in which the active functions of teaching and governing in the church should be exercised indifferently by both sexes, naturally excited the prejudice and even the honest alarm of cautious and conservative people. The warning

given by the Apostle Paul in the First Epistle to the Corinthians (xiv: 34) was repeatedly and urgently quoted in reprobation of the methods of the Societies: "Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home; for it is a shame for women to speak in the church." The official historian of the Christian Endeavor movement speaks of this verse as "the palladium of the opponents of the Society," "the last refuge into which they have often retreated," and declares that "by no friendly hand" it has often "been thrown triumphantly" at the Society.\*

Surely there is a better and more profitable way of meeting objections and difficulties founded on such seemingly obvious and grave instructions of Holy Scripture, than to meet them with sneers and imputations of evil motive. But the better way is certainly not that of the ignorant trick of interpretation, by which, with much ostentation of deference to the Apostle's authority, it has been attempted to evade his apparent meaning. The distinguished author who has just been quoted would explain the text by saying that "Paul has been grossly misinterpreted;" that "there were noisy, turbulent, half-civilized women, who chattered and brawled even during the conduct of public worship." And he

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\* "World-Wide Endeavor," by Dr. Francis E. Clark, p. 226.

quotes with admiration the exegesis of this text as given in the "brilliant paper" of another :

Paul says: "Let the women keep silence in the churches." Yes, Paul does say that, and if I believed that Paul meant what is understood by many as the common interpretation of his meaning, I would submit to the Apostle; I would not say that the world has outgrown the Apostle. I believe in implicit and accurate and abundant submission to inspired authority; but because I am sure that the usual interpretation of that Scripture has been a huge misconception and blunder, I declare that the new prayer-meeting of Christian Endeavor is in close accord with the old typical prayer-meeting of the New Testament, because it gives to women holy speech; for do you know what the meaning of the words "keep silence" is? Paul says, "Do not let the women lall, lall, lall." Don't you see what he means? This is the Greek word, *lalein*, which means to chatter, make a disturbance and a contention. Paul says, "Never let women do that." The men had better take that to themselves as well. . . . These miserable padlocks on the gracious lips of women ought to be unlocked and broken off and flung away forever.\*

How groundless is this attempt to evade the meaning of the apostolic precept, is made plain in an editorial comment in "The Expository Times":

Of course, it is needless to appraise the value of this philological discovery in speaking with any serious student of the Greek Testament; but it is easy for any one with a Greek concordance to prove it, and find out how much of it to hold fast. Beginning with Matthew, how must we read? "While Jesus was chattering these things;" "be not anxious how or what ye shall chatter; for it shall be given you in that hour what ye shall chatter. For it is not ye

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\*Ibid., pp. 227, 228.

that chatter, but the Spirit of your Father that chattereth in you." So through all the Gospels and the Acts. In this very epistle, we should have "we chatter wisdom among the perfect;" "we make a disturbance with the wisdom of God;" "which things we chatter and brawl . . . in the words which the Spirit teacheth." Would it not be far better for the "Y. P. S. C. E." (for which we have sincere respect) to say simply that they do not like the Apostle's instructions, and do not mean to regard it, rather than to be taught by great rabbis to wriggle around it by such tricks of interpretation as this? Happily, they are not shut up to this alternative.

Coming back to the warning of the Apostle, we find, at the outset that he was seriously concerned that the modesty of women in the church should suffer no detriment. He was desirous not only that there should be no infringement of the proper modest dignity of womanhood, but that there should be no semblance or suspicion of it, bringing reproach on the meetings of the Christians. He quotes from the Scriptures as throwing light on the subject, but at the same time he refers the matter to the sense of propriety of the people themselves, and appeals to generally accepted principles of good taste and good usage. Furthermore, the intelligent reading of this very epistle (the First to the Corinthians) shows that he was not disposed to determine all questions by a hard and fast formula. His general rule, that women are to keep silence in the churches, is accompanied, in this same epistle, with instructions that when they are not keeping silence, but are taking audible part in the church services, it should be with such decorum of dress and de-

meanor as the etiquette of that time and that region prescribed.

Missing the spirit of the apostolic instructions, people have fallen into two opposite mistakes. Some have applied the general rule as if there could be no exceptions to it. Others (and this is the mistake of which our generation is in danger) have seemed to talk as if the exceptions constituted the rule. Through whatever changes of fashion and of public sentiment, the general principle is likely to abide, that leadership in government and teaching will belong to men and not to women; and that the gentler and more retiring virtues will continue to be cherished and admired as characteristic virtues of womanhood. It is not less likely that there will continue to be exceptions to the general principle, as there were in the Church of Corinth. And no doubt, in the changed conditions of society, the exceptions will be vastly more numerous; but they will be the exceptions still, and the rule will be the rule. But just because the exceptions are common, the general cautions of the Apostle against the infringement of feminine modesty and customary decorum become all the more important. Large allowance must be made for change of social usage, not only since the days of Paul, but since forty years ago. The use of the veil enjoined in Corinth has gone out. But modesty and deference, which were signified by the veil, are still in fashion. In a matter of this kind, the question what is right or wrong is seriously affected by the question what is customary. Some things that are harmless and right



for American girls, would not only be considered wrong, but would be wrong for girls in France. At the present day it is customary for women to address mixed public assemblies. Fifty years ago, being most unusual, it was proof either of some exceptional call of duty, or of some exceptional boldness, or even effrontery on the part of the speaker. The apostolic injunctions seem, by pretty clear implication, to recognize the authority of existing usage in such questions of duty.

The danger of falling into a complete disregard of the Apostle's cautions to safeguard the modesty and deference of women, in religious meetings, is a real danger which peculiarly besets the conduct of Young People's Societies. Just so far as it may be attempted to make-believe that there is no difference, and should be no distinction, between a young man's duties and a young woman's, there will be danger of precipitating the disorders and the scandals that imperiled the Church of Corinth. How the danger is to be met, is, as we have seen, not to be determined by formulas of universal application. Much must be left to the discretion and tact of older counselors, guiding the zeal and enthusiasm of youth. Rules must vary with the varying conditions and environment of different Societies, in city, village or country. Whether or not there is need, as in Corinth, to repress a too great forwardness and eagerness to lead on the part of young women, must be left to the judgment of those who are in a position to guide or influence. But there is one point on which it is safe to advise. We ought to beware

of the unwisdom, not to say the cruelty, of applying a moral coercion to break down the natural, blameless and becoming shrinking of maidenhood from publicity. It is quite too common, in dealing with young disciples, to assume that public speaking and the making of public prayers are duties of universal obligation. There are diversities of gifts; and among them the talking gifts are not of necessity the most excellent. Many a young Christian is endowed with a gift of holding his tongue, if only he would cultivate and exercise it. It may well be a study, in the organization of a Young People's Society, to see to it that the non-talking gifts have as ample function and as high honor as the gifts which more readily take the general attention. It may not be necessary to enforce that Pauline rule which Paul himself did not enforce with rigorous uniformity, "Let your women keep silence;" but certainly it is not unreasonable to claim for some Christian young women the privilege of sometimes keeping silence, if they are so inclined, without the slightest implication of a reflection on the fidelity of their discipleship.

Those organizations, like the "Guild of St. Andrew" and the "Daughters of the King," which separate young men from young women in different societies, are thereby relieved of the difficulties incident to the present question. But they miss some great advantages, and even miss, in small communities, in which all the available young people together are not more than enough for one active and effective society, the possibility of existing at all.

Happily, these small communities are those in which ordinarily the mingling of all in one society is attended with the most advantages and the fewest drawbacks.

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## CHAPTER XII.

### THE CONSTITUTING OF A YOUNG PEOPLE'S SOCIETY.

Whatever variations of detail there may be, incidental to local or temporary circumstances, or to the methods of the general fraternities with one or another of which it may be desired to affiliate, there are some principles and rules on which the successful organizers in all the more important Orders seem to be well agreed. Foremost among these is the principle that it is better to begin with few than with many. Dr. Francis E. Clark, who speaks from a longer and more successful experience than any other man, is very emphatic on this point. He says:

Do not be anxious for numbers. Think more of quality than of quantity. Half a score of those who are earnest and consecrated are worth, in this work, ten-score of half-hearted ones. A *very few* young people of the right sort can make a strong Society of Christian Endeavor. If the Society begins right, it is sure to grow. *Do not lower the standard or cater to the worldly laxness of the average Christian by making the way easy.* The great danger is just in this line—that many will rush in at first who have no proper conception of their obligations, and who will prove a positive source of weakness to the Society. Make sure that every one who joins fully understands his duties and obligations, and is willing in Christ's strength to

undertake them. Call together the earnest young Christians who are thus willing to pledge themselves to this work; let them adopt and sign the constitution, which act pledges them to a performance of these duties; let them choose their officers and committees, and the Society is formed ready to go forward with its work.

It may very well be a question, in the mind of one who contemplates the forming of such a Society, whether, even in a congregation or other community in which a considerable number of suitable persons might be gathered at once, it would not be preferable to begin the organization with the Scriptural "two or three." In the nature of the case, the preliminary work must be in the way of consultation between individuals. Just at what point it is best to widen out the little group of those who join in these earliest counsels, is worthy of serious consideration. If the two or three whose zeal has impelled them to lead off in the matter, proceed by themselves to complete the framework of organization, they keep in their hands the power of starting the nascent Society with the right momentum and direction. On the other hand, if the many are brought into council and co-operation in the earliest stages of the enterprise, they will be the more likely to have the feeling, so desirable to cultivate, that the Society is their own affair, for which they are all of them responsible from the start, to carry it forward to useful success. There is an open question here. But on the other point, that the original initiative has got to be with two or three, and most commonly with one, there is no room for question.

A second point of counsel, near akin to the first, is commended to our consideration by the experience of some successful organizers. Not only is there no need of large numbers, to begin with, there is also no need of hurry. The "Hand-book of the Brotherhood of St. Andrew" recommends great deliberation in the steps preliminary to starting a "Chapter" of that Order:

Ask a few picked men, three or four if no more are available, to meet and consider the matter. By picked men are not necessarily meant men of large gifts or exceptional ability, but men of purpose and determination, who will bring to the work of the Brotherhood the same energy, tact and common sense they would apply to any business venture. To these business qualities must be added faith and prayerfulness.

First, look over the field for work—that is, the local parish and neighborhood—for what needs to be done, and decide whether you will try to do it. Then take up this Brotherhood Hand-book and "Points on Brotherhood Work." Read them over carefully, discussing and obtaining information on any points that may not be perfectly clear. If a man who has already had experience in Brotherhood work can be secured to attend this meeting to answer questions, so much the better.

Having now looked over the field and examined the instrument which other men have used to work it, send the men home to think and pray about their duty in the matter. At the end of a week or more call the same men together again, and let those who acknowledge that it is their duty and privilege to work for the spread of Christ's kingdom among men, and who propose to do it faithfully and systematically, proceed to organize by the adoption of such by-laws and the election of such officers as may seem best. Two men are sufficient to effect organization. The members of the provisional Chapter thus formed

can begin work at once in fulfilment of the Rule of Prayer and the Rule of Service, without formally pledging themselves. Work on this basis for four or five months, to give the men opportunity to test themselves and the Brotherhood. If at the end of that time they are willing to continue their work, and feel that the Brotherhood of St. Andrew offers them the most available means for doing it, they may proceed to the formal organization of a Chapter by ratifying the constitution of the Brotherhood and pledging themselves in the admission office suggested by the Council, to work faithfully for the one object under the two rules. Any men who are not willing to take this step may drop out quietly. A report of these proceedings, duly attested by the officers and approved by the rector, should be forwarded to the General Secretary on a blank furnished for the purpose, accompanied by the proper amount for the quota of the Chapter. A charter will then be issued.

This probationary period for a new Chapter is not, at present, absolutely required by the constitution, but experience has proved its wisdom. Many Chapters have held membership in the Brotherhood so highly that they have proved themselves by six months' or a year's service before asking to be enrolled. To-day they are among the strongest in the Brotherhood.

This Brotherhood work is not a matter of fancy, to be taken up or dropped as the mood may be upon one; it is not an enlistment for six months or a year, or ten years even, but for life or the war. It is important, therefore, that haste should be made slowly, and that only those men should be selected who, while they may be raw recruits, are not faint hearts who will turn cowards at the first onset, but men of grit who will endure.

The advice thus quoted is, in some details, of limited application. It relates to the methods followed in an association of men only, constituted with a considerable strictness of form and rule with-

in the limits of a single denomination and operating on rigorously sectarian lines. But these counsels to deliberation and delay come from leaders who have had notable success in organizing, and are worthy of being pondered by any who contemplate the founding of a Young People's Society. The story of the purging of Gideon's army may be found to have an instructive application to this enterprise. This may easily prove to be one of the occasions when the part is greater than the whole.

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## CHAPTER XIII.

### THE FORM OF CONSTITUTION.

Readers of "Ten Times One Is Ten" will remember that when the little strangely assorted Ten of Harry Wadsworth's friends, coming from his funeral, full of the inspiration of his generous life, had begun to talk about organizing a club, with some little form of a constitution, just enough to hold them together, the trains came along and they were whirled away in different directions without any constitution at all, but only the memory of a noble life, and four mottoes, equivalent to Faith, Hope and Charity; and that, with no more of an equipment than this, the Ten multiplied itself into other Tens, until it filled the world. Which things are an allegory.

This extraordinary book had its seed in itself after its kind. A large but indefinite number of associa-

tions have sprung from it, some of which are in correspondence with a bureau in Boston ; and the sole condition exacted for this recognition and fellowship is that the Society shall have, for at least part of its work, the doing of some helpful thing for some outside of its own circle. This brings organization and regulation down to the minimum, but leaves each particular Club free to do its own organizing and regulating as elaborately as it may choose.

It is a fair question whether, in this instance, organization was not brought down *below* the minimum—whether much would not have been gained in stability and sustained and combined effectiveness, without any considerable loss, if the steam generated by Dr. Hale's inspiring apologue had been more confined in cylinders, and not blown off so recklessly into the air. Certainly later movements seem to show immense results accruing from the imposing of some fixed rules, and from a certain amount of gearing by which the local and individual associations are brought into co-ordination with a general system. But nearly all experienced organizers will agree in advising the local association not to cumber itself with machinery beyond what it practically needs. How much or how little must vary with circumstances. A numerous society, with diverse lines of labor, needs more of an equipment of officers and committees and rules, than a society of three or four members intent on a single object.

Preliminary to the question of the form of constitution is the question whether the Society is to



be organized within the lines of some religious congregation, and in connection with the Church. If it is to be quite free of such lines, being intended to include persons of different religious congregations, or of none at all, then the few paragraphs can be easily drawn which shall define (1) the name of the Society; (2) the object of it; (3) conditions of membership; (4) the officers, how and when to be chosen, and for how long. Besides these articles, it may be necessary to agree upon some rules or by-laws, fixing (1) time and place for regular meetings; and (2) in a general way the order of business at each meeting.

This preliminary question as to whether the Society is to be attached to some Church organization, or to be free of such attachment, may often be a difficult question to decide, with weighty reasons on each side of it. Not only the generous sentiment of Christian fellowship among those habitually separated into different worshiping assemblies, but the nature of much of the charitable work that would ordinarily fall to the hand of the Society, and the prosperity of the Society itself, which, in a small and much-divided community can not well flourish with a less constituency than the whole of the willing youth of the place—these are reasons in favor of a completely independent organization. On the other side are such reasons as these: (1) the parochial organization, with its building, its funds, its pastor and officers, furnishes a solid base of operations for the Young People's Society; (2) if the members are taken from within sectarian lines, there is less dan-

ger of friction between different parties and opinions; (3) it is painful and humiliating to recognize that among American Christians it will be admitted as an argument in favor of organization within sectarian lines, that "competition is the life of business," and that the mutual emulations of rival societies will conduce to the activity of each and so to the advancement of the common cause. In the mind of Paul, emulations were reckoned among "the works of the flesh;" this seems hardly to be accepted as popular American doctrine; but for all that, it is Christian doctrine.

If it is found in the individual case, that the reasons preponderate in favor of organizing independently of relations to congregation or sect, the Society, nevertheless, need not be without affiliations. If its aim is mainly that of service in charitable work, to which social worship and spiritual self-culture are incidental, it will be likely to enroll itself among the "Lend-a-Hand Clubs" or "Ten-Times-One Clubs" that find a common centre of correspondence in "The Lend-a-Hand Office," 1 Beacon street, Boston, Mass., and a common organ in "The Lend-a-Hand Record," published monthly at that office. It is the principle of this general organization to permit and even encourage the largest liberty and the widest "diversity of operation" among its constituent or affiliated clubs. "A Club may organize as it will. Each Club may choose its own name, make its own constitution, and select its own work." But those contemplating a local organization may get from the central office sug-

gested drafts of constitution, and proposed rituals, and schemes of practical service, which will be found helpful in the initiation and direction of the new Club. And the monthly "Lend-a-Hand Record," in every issue of which are marks of the genius of Dr. Edward Everett Hale, will keep each individual club in communication with others and with interesting objects of common effort, and will keep suggesting fresh methods and fresh objects of beneficence.

If, on the other hand, the idea of spiritual edification and worship among its own members is a leading idea, instead of an incidental one, the Club will find its natural affiliation with "The International Order of the King's Daughters and Sons," the objects of which are defined in its constitution to be "to develop spiritual life and to stimulate Christian activities." The "Central Council" of this confederation of local circles has its headquarters at 156 Fifth avenue, New York. Its organ is "The Silver Cross," a weekly journal, of which the "objects are, first, the promotion of the glory of God by the extension of the kingdom of Christ; second, to develop, by direct communication with headquarters and with each other, closer union and greater interest than now exists, among the many thousands of local Circles, in order that the weak may be made strong, and the strong stronger; third, to spread information and instruction on all points affecting the work and welfare of the Order, and to stimulate individual and united service by suggestion and example." The projectors of a Society

that is to be neither parochial nor sectarian, but is to be predominantly religious and distinctly Christian, not only in spirit, but also in profession, would do well to address "The Silver Cross" as above, for practical suggestions and convenient forms.

It ought not to be understood that Circles distinctively attached to local churches are unwelcome in the fellowship of these two confederations of Clubs. On the contrary, such Circles are cordially received; and it may fairly be questioned, in the organization of a local church society, whether it may not find its best affiliation with one of these confederations. But the great Orders about to be named are identified with parish life, and some of them are organized on a frankly and quite exclusively sectarian basis. The greatest of them all—the "Young People's Society of Christian Endeavor"—seeks, according to its own favorite phrase, to be not undenominational but interdenominational. "It is as distinctly denominational as any Society possibly can be. Each Society, under normal conditions, belongs to someone church. It works for that church, seeks to upbuild it, aids its pastor, helps the Sunday-school, fills the missionary treasury, circulates the denominational literature, does just what the church and pastor demand, and only that. But it exists in a multitude of churches and in many denominations, to do the same service loyally and heartily for each church and denomination in which it finds a home."\* So far from abating sectarian zeal and emulation, in the local Societies, the gen-

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\*"World-Wide Endeavor," 261.

eral Society unreservedly commends itself to the approval of earnest sectarians in the several competing denominations, as tending to encourage and stimulate, in each local Society, the liveliest zeal for the sect to which the church in which it exists is attached. Then it seeks to bring together on terms of kindly fraternization and fellowship, in provincial, national and ecumenical conventions, these strongly differentiated Circles.

The foregoing historical pages show that this sincere acceptance and promotion of the sectarian principle has failed, nevertheless, permanently to conciliate the most eager and zealous partisans. There is no important evangelical denomination, indeed, which is not still represented in the organization of the general Society of Christian Endeavor. But those denominations in which the partisan spirit exists in largest ratio to the spirit of catholic fellowship show a growing tendency to consolidate the fellowship of their Young People's Societies within denominational boundary lines. The Methodist Episcopal, Protestant Episcopal and Baptist denominations, in particular, show an increasing tendency to a more closely drawn fellowship of Young People's Societies within their respective sectarian boundaries, with greater isolation from the world-wide "interdenominational" fellowship.

So, then, if a Society is to be organized in connection with some church, there is a wide choice open before it, in the matter of affiliation.

1. It can stand by itself without affiliation—a course which may, perhaps, have its advantages in

some circumstances, but which would involve grave and inevitable loss of the interest, incitement and delight of a larger fellowship.

2. It can connect itself, on the easiest terms of correspondence, with either of the great undenominational Societies, of which we have already spoken—the Lend-a-Hand Club, or the King's Daughters and Sons.

3. It can organize itself as a Young People's Society of Christian Endeavor, using a large liberty in adapting the organization to local requirements or to denominational interests, and gaining the immense cheer and encouragement and resource incidental to association in that vast fellowship, with its immense resources of experience at home, and of correspondence with all quarters of the earth.

4. In some denominations, it can organize itself in connection with an organization which maintains terms of special correspondence among Societies within the denomination, and looks out for denominational interests, while cultivating fraternal relations with Young People's Societies of all sects and nations through the United Society of Christian Endeavor. Such is the method, among others, of the Westminster League in the Presbyterian Church, and of the Epworth League of Christian Endeavor, a favorite form of organization among the Methodists of Canada.

5. In some other denominations the local Society can organize itself within the lines of a rigorously sectarian league, like the Epworth League, or the Baptist Young People's Union.

Now the course to be taken in the starting of the local Society in any church will depend on the choice among these alternatives.

In the first case, or in the second, the general suggestions that have been already made (see pp. 87-91) and those that will be promptly received on application (stamp inclosed) at the headquarters of the Lend-a-Hand Corporation or of the King's Daughters and Sons, will furnish all needful indications of the best way to get to work. But the practical hints that are contained in the small publications of all the different organizations will be interesting and useful even to those who are outside of the range for which they are specially intended. In one connection and another, there has been not a little bright and sensible writing on the subject.

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## CHAPTER XIV.

### THE CHRISTIAN ENDEAVOR CONSTITUTION.

"The Beginnings of a Society of Christian Endeavor" is the title of a sketch by the Rev. S. W. Adriance, published ( at three cents a copy) by the United Society of Christian Endeavor, Tremont Temple, Boston, Taking this as a type of such instructions, we find that the church Society is to begin, if not with the pastor of the church, at least with his cordial approval and co-operation. Without these it is not hopeful to begin at all. In this

sketch, the pastor, studying his list of communicants and parishioners, writes a card of invitation to each one of his ten young church members; also to each of three young people, members of sister churches, but worshipping for the time in his congregation; also to each of three young persons not yet members of the church, but in whose Christian principle he has good hope. Fifteen out of the sixteen come to his house on a Wednesday evening to talk over his plan. He explains the methods of the Society, and reads the Constitution with a running conversational comment on it by the company. So they wind up with "chocolate and cake" and a good talk all around, and agree to think it over for two weeks, and then meet to form the Society.

At the end of the two weeks they come together in spite of a storm, and adopt a Constitution by vote, and appoint a nominating committee, and fix upon an evening for the weekly prayer-meeting. With the choice of President, Secretary, Prayer-meeting Committee and Look-out Committee, there is sufficient organization to begin business. How the work grows from this beginning, is told in a few pleasantly written pages. The "Hints," with which this sketch concludes, contain much that is applicable to the starting of any Young People's Society.

1. Get the pastor to start it, or at least be with it at the start.

2. Arrange for the first meeting in some small room, and invite those who are particularly interested,



3. Talk the matter earnestly over, read the Constitution carefully, and organize. Let every one mean business.

4. Elect the President, the Secretary, and at least the Prayer-meeting and Lookout Committees the first night.

5. Let the Lookout Committee make out at once a list of all the young people in the community.

6. Appoint a public meeting to present the matter to others.

7. Obtain copies of the Constitution, and blank pledges for Active and Associate Members, and place these, together with a printed invitation to the public meeting, in envelopes.

8. Let the Lookout Committee divide the list of young people, and either mail or carry an envelope to every young person in the place.

9. Make every effort to get a large number out.

10. Have some one appointed to set the new movement briefly and clearly before all. Insist that no one shall join who is not willing to live up to the pledge. It is far better to lose some than to gain those who will be burdensome.

11. Ask all who desire to join to sign their names to the blank for Active or Associate Membership, and let these cards be collected and handed to the Lookout Committee, already organized, as under Hint No. 4.

12. At the next business meeting let the Lookout Committee read such names as are to be presented, and let them be elected. All names should first be presented to the Lookout Committee.

13. Let the Prayer-meeting Committee appoint leaders and subjects and begin at once, and in earnest, in the prayer-meeting.

14. Immediately after organizing, have a meeting of all the committees with the pastor to consider the work of each committee, and assign it to the proper committee to be done.

15. Begin at the very first meeting to take part; and take part at every meeting.

16. It will bring the Society into line with the great host to adopt the uniform topics. Samples of these may be obtained from the United Society. Comments on these topics are printed every week in "The Christian Endeavor World," Tremont Temple, Boston, and in scores of religious papers throughout the country.

17. Appoint a permanent correspondent and send notice of the formation, with date and numbers, to the United Society of Christian Endeavor, Tremont Temple, Boston, Mass.

None will fail to recognize that the organization of the "Y. P. S. C. E." conforms to its dominant idea. That idea is the religious idea of spiritual edification through common worship and mutual counsel. The structural necessities to this are few and simple. A President, a Secretary, the pledge, the Lookout Committee, the Prayer-meeting Committee, and the consecration meeting—this brief list comprises the essentials. From this, the organization can be widened out as local or denominational exigencies may require. Detailed advice, extending to the minutest particulars of organization and management, can be obtained from the United Society of Christian Endeavor, Tremont Temple, Boston, Mass.

Further information bearing upon the special adaptation of the Christian Endeavor organization to the needs and interests of the several sects in which it is naturalized, may be got by applying at the publication offices of the various denominations.

Here follows the draft of Constitution and By-laws recommended by the United Society of Christian Endeavor.

## MODEL CONSTITUTION.\*

ARTICLE I.—*Name.*

This Society shall be called the.....  
YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR.

ARTICLE II.—*Object.*

Its object shall be to promote an earnest Christian life among its members, to increase their mutual acquaintance, and to make them more useful in the service of God.

ARTICLE III.—*Membership.*

I. The members shall consist of three classes: Active, Associate, and Affiliated or Honorary.

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\*This Constitution, which, in its important features, is substantially the same as that adopted by the first Society in Portland, February 2, 1881, has been prepared with great care, and met with the very hearty indorsement of the Fourth National Convention, to which it was presented. It has been revised and approved by the Trustees of the United Society, at a meeting held October, 1887. It is not necessarily binding upon any local Society, but is to be regarded in the light of a recommendation, especially for the guidance of new organizations and those unacquainted with the work of the Society of Christian Endeavor. It is hoped, however, for the sake of uniformity, that the Constitution, which deals only with main principles, may be generally adopted, and that such changes as may be needed to adapt the Society to local needs will be made in the By-Laws. Even if the language of the Constitution of some local Societies should vary from this Model Constitution, it should be borne in mind that only those societies that adhere to the prayer-meeting idea as embodied in Article VII, and the main features of committee work, can properly claim the name of Christian Endeavor Societies. The specimen By-Laws which are here appended embrace suggestions for the government of the Society which have been found successful in many places. Each one is approved by experience.

2. *Active Members.* The active members of this Society shall consist of all young persons who believe themselves to be Christians, and who sincerely desire to accomplish the objects above specified. Voting power shall be vested only in the active members.

3. *Associate Members.* All young persons of worthy character, who are not at present willing to be considered decided Christians, may become associate members of this Society. They shall have the special prayers and sympathy of the active members, but shall be excused from taking part in the prayer-meeting. It is expected that all associate members will habitually attend the prayer-meetings, and that they will in time become active members, and the Society will work to this end.

4. *Affiliated or Honorary Members.\** All persons who, though no longer young, are still interested in the Society, and wish to have some connection with it, though they cannot regularly attend the meetings, may become honorary members. Their names shall be kept upon the list under the appropriate heading, but shall not be called at the roll-call meeting. It is understood that the Society may look to the honorary members for financial and moral support in all worthy efforts. (For special class of honorary members, see Article XI.)

5. These different persons shall become members, upon being elected by the Society, after carefully examining the Constitution and By-Laws and upon signing their names to them, thereby pledging themselves to live up to their requirements.

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\*This class of membership is provided for Christians of mature years, especially for those who have been active members, and who desire to remain throughout their lives connected with the Society. Young persons who can be either active or associate members should in no case be affiliated members.

ARTICLE IV.—*Officers.*

1. The officers of this Society shall be a President, Vice-President, Recording Secretary, Corresponding Secretary, and Treasurer, who shall be chosen from among the active members of the Society.

2. There shall also be a Lookout Committee, a Prayer-meeting Committee, a Social Committee, and such other committees as the local needs of each Society may require, each consisting of five active members. There shall also be an Executive Committee, as provided in Article VI.

ARTICLE V.—*Duties of Officers.*

1. *President.* The President of the Society shall perform the duties usually pertaining to that office. He shall have especial watch over the interests of the Society, and it shall be his care to see that the different committees perform the duties devolving upon them. He shall be Chairman of the Executive Committee.

2. *Vice-President.* The Vice-President shall assist the President, and perform his duties in his absence.\*

3. *Corresponding Secretary.* It shall be the duty of the Corresponding Secretary to keep the local Society in communication with the State and local Christian Endeavor Unions and with the United Society, and to present to his own Society such matters of interest as may come from the United Society, from other local Societies, and from other authorized sources of Christian Endeavor information. This office shall be held permanently by the same person, as long as he is able to perform its duties satisfactorily, and his name should be forwarded to the United Society immediately after election.

4. *Recording Secretary.* It shall be the duty of the Recording Secretary to keep a record of the members, to correct it from time to time, as may be necessary, and to

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\*It is suggested that the Vice-President shall also be Secretary of the Executive Committee.

obtain the signature of each newly elected member to the Constitution; also to correspond with absent members, and to inform them of their standing in the Society; also to keep correct minutes of all business meetings of the Society; also to notify all persons elected to office or to committees, and to do so in writing, if necessary.

5. *Treasurer.* It shall be the duty of the Treasurer to keep safely all moneys belonging to the Society, and to pay out only such sums as shall be voted by the Society.

#### ARTICLE VI.—*Duties of Committees.*

1. *Lookout Committee.* It shall be the duty of this committee to bring new members into the Society, to introduce them to the work and to the other members, and affectionately to look after and reclaim any that seem indifferent to their duties, as outlined in the pledge. This committee shall also, by personal investigation, satisfy itself of the fitness of young persons to become members of this Society, and shall propose their names at least one week before their election to membership.

2. *Prayer-meeting Committee.* It shall be the duty of this committee to have in charge the prayer-meeting, and to see that a topic is assigned and a leader appointed for every meeting, and to do what it can to secure faithfulness to the prayer-meeting pledge.

3. *Social Committee.* It shall be the duty of this committee to promote the social interests of the Society by welcoming strangers to the meetings, and by providing for the mutual acquaintance of the members by occasional sociables, for which any appropriate entertainment, of which the Church approves, may be provided.

4. *Executive Committee.\** This committee shall consist of the Pastor of the church, the officers of the Society, and

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\*The object of this committee is to prevent waste of time in the regular meetings of the Society by useless debate and unnecessary parliamentary practice, which are always harmful to the spirit of a prayer-meeting.

the Chairmen of the various committees. All matters of business requiring debate shall be brought first before this committee, and by it reported to the Society either favorably or adversely. All discussion of proposed measures shall take place before this committee, and not before the Society. Recommendations concerning the finances of the Society shall also originate with this committee.

5. Each committee, except the Executive, shall make a report in writing to the Society, at the monthly business meetings, concerning the work of the past month.

#### ARTICLE VII.—*The Prayer-meeting.*

All the active members shall be present at every meeting, unless detained by some absolute necessity, and each active member shall take some part, however slight, in every meeting. To the above all the active members shall pledge themselves, understanding by "absolute necessity" some reason for absence which can conscientiously be given to their Master, Jesus Christ.

#### ARTICLE VIII.—*The Pledge.\**

All persons on becoming Active members of the Society shall sign the following pledge:

Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would like to have me do; that I will make it the rule of my life to pray and to read the Bible every day, and to support my own Church in every way, especially by attending all her regular Sunday and mid-week services, unless prevented by some reason which I can conscientiously give to my Saviour; and that, just so far as I know how, throughout my whole life, I will endeavor to lead a Christian life.

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\*If this exact form of words is not adopted, it is earnestly hoped that it will not be weakened or toned down, but that a pledge embracing the ideas of private devotion, loyalty to the Church, and outspoken confession of Christ in the weekly meeting will be adopted.

As an active member, I promise to be true to all my duties, to be present at, and to take some part, aside from singing, in every Christian Endeavor prayer-meeting, unless hindered by some reason which I can conscientiously give to my Lord and Master. If obliged to be absent from the monthly consecration meeting of the Society, I will, if possible, send at least a verse of Scripture to be read in response to my name at the roll-call.

Signed.....

#### ARTICLE IX.—*The Consecration Meeting.*

1. Once each month a consecration or covenant meeting shall be held, at which each active member shall renew his vows of consecration. If any one chooses, he can express his feelings by an appropriate verse of Scripture or other quotation.

2. At each consecration meeting the roll shall be called (or some equally thorough method of making the record may be adopted), and the responses of the active members shall be considered as renewed expressions of allegiance to Christ. It is expected that if any one is obliged to be absent from this meeting, he will send a message, or at least a verse of Scripture, to be read in response to his name at the roll-call.

3. If any active member of this Society is absent from this monthly meeting, and fails to send a message, the Lookout Committee is expected to take the name of such a one, and in a kind and brotherly spirit ascertain the reason for the absence. If any active member of the Society is absent and unexcused from three consecutive monthly meetings, such a one ceases to be a member of the Society, and his name, on vote of the Lookout Committee and the Pastor, shall be stricken from the list of members.

4. Any associate member who, without good reason, is regularly absent from the prayer-meetings, and shows no interest whatever in the work of the Society, may upon vote of the Lookout Committee and Pastor, be dropped from the roll of members.



ARTICLE X.—*Business Meetings and Elections.*

1. Business meetings may be held in connection with the prayer-meeting, or at any other time in accordance with the call of the President.

2. An election of the officers and committees shall be held once in six months.\* Names may be proposed by a Nominating Committee appointed by the President, of which the Pastor shall be a member *ex-officio*.

ARTICLE XI.—*Relation to the Church.*

This Society, being a part of the church, owes allegiance only and altogether to the church with which it is connected. The Pastors, Deacons, Elders or Stewards, and Sunday-school Superintendent, if not active members, shall be, *ex-officiis*, honorary members. Any difficult question shall be laid before them for advice, and their decision shall be final. It shall be understood that the nomination of officers or other action taken by the Society shall be subject to revision or veto by the church; that in every way the Society shall put itself under the control of the official board of the church, and shall make a report to the church monthly, quarterly, or annually as the church may direct.

ARTICLE XII.—*Relation of the Junior Society.*

The Young People's Society of Christian Endeavor and the Junior Society being united by ties of closest sympathy and common effort, monthly (or at least annual) reports should be read to the Young People's Society by the Junior Superintendent. When the boys and girls reach the age of fourteen, they shall be transferred to the older society. Special pains shall be taken to see that a share of the duties and responsibilities of the prayer-meetings and of the general work of the Society shall be borne by the younger members.

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\* Once a year, if preferred.

ARTICLE XIII.—*Fellowship.*

This Society, while owing allegiance only to its own church, is united by ties of spiritual fellowship with other Christian Endeavor societies the world around. This fellowship is based upon a common love to Christ, is cemented by a common pledge and common methods of work, and is guaranteed by a common name, "Christian Endeavor," used either alone or in connection with some denominational name.

This fellowship is that of an interdenominational, not an undenominational, organization. It is promoted by local-union meetings, State and national conventions, and still further by the work of the Information Committee, which it is hoped will be adopted by each society. (See By-Laws, Article X.)

ARTICLE XIV.—*Withdrawals.*

Any member who may wish to withdraw from the Society shall state the reasons to the Lookout Committee and Pastor, and if these reasons seem sufficient, he may be allowed to withdraw.

ARTICLE XV.—*Miscellaneous.*

Any other committee may be added and duties assumed by this Society which in the future may seem best.

ARTICLE XVI.—*Transfer of Members.*

Since it would in the end defeat the very object of our organization if the older active members, who have been trained in the Society for usefulness in the church, should remain content with fulfilling their pledge to the Society only, therefore it is expected that the older members, when it shall become impossible for them to attend two weekly prayer-meetings, shall be transferred to the honorary membership of the Society, if previously faithful to their vows as active members. This transfer, however,

shall be made with the understanding that the obligation to faithful service shall still be binding upon them in the regular church prayer-meeting. It shall be left to the Lookout Committee, in conjunction with the Pastor, to see that this transfer of membership is made as occasion requires.

#### ARTICLE XVII.—*Amendment.*

This Constitution may be amended at any regular business meeting, by a two-thirds vote of the entire active membership of the Society, provided that a written statement of the proposed amendment shall have been read to the Society and deposited with the Secretary at the regular business meeting next preceding.

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### SPECIMEN BY-LAWS.\*

#### ARTICLE I.

This Society shall hold a prayer-meeting on ..... evening of each week. The ..... regular prayer-meeting of the month shall be a consecration meeting, at which the roll shall be called.

#### ARTICLE II.

##### *Method of Conducting the Consecration Meeting.*

At this meeting the roll may be called by the Leader during the meeting or at its close. After the opening exercises, the names of five or more may be called, and then a hymn sung or a prayer offered. The committees may be called by themselves, or other variations of the roll-call introduced. Thus varied, with singing and prayer interspersed, the entire roll shall be called.

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\* If it is thought that these rules and regulations are unnecessarily long, it should be borne distinctly in mind that these specimen By-Laws are simply given as suggestions.

## ARTICLE III.

This Society shall hold its regular business\* meeting in connection with the ..... regular prayer-meeting in the month. Special business meetings may be held at the call of the President.

## ARTICLE IV.

The election of officers and committees shall be held at the first business meeting in .....

A Nominating Committee shall be appointed by the President at least two weeks previous to the time for electing new officers. Of this committee the Pastor shall be a member *ex-officio*. It is understood that these officers are chosen subject to the approval of the church. If there is no objection on the part of the church, the election stands. The following clause of the By-Laws may be read to the Society before each semi-annual election of officers:—

While membership on the board of officers or committees of this Society should be distributed as evenly as the best good of the Society will warrant, among the different members, the offices should not be considered places of honor to be striven for, but simply opportunities for increased usefulness, and any ill feeling or jealousy springing from this cause shall be deemed unworthy a member of the Society of Christian Endeavor. When, however, a member has been fairly elected, it is expected that he will consider his office a sacred trust, to be conscientiously accepted, and never to be declined except for most urgent and valid reasons.

## ARTICLE V.

Applications for membership may be made on printed

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\* This business meeting will usually be simply for the hearing of reports from the committees, or for such matters as will not detract from the spiritual tone of the meeting. All matters requiring discussion, it will be remembered, are to be brought before the Executive Committee, and not before the Society.

forms, which shall be supplied by the Lookout Committee and returned to them for consideration.

Names may be proposed for membership one week before the business meeting, and shall be voted on by the Society at that meeting. The Lookout Committee may, in order to satisfy itself of the Christian character of the candidate, present to all candidates for active or associate membership one of the following cards to be signed:—

#### ACTIVE MEMBER'S PLEDGE.

Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would like to have me do; that I will make it the rule of my life to pray and to read the Bible every day, and to support my own church in every way, especially by attending all her regular Sunday and midweek services, unless prevented by some reason which I can conscientiously give to my Saviour; and that, just so far as I know how, throughout my whole life, I will endeavor to lead a Christian life.

As an active member, I promise to be true to all my duties, to be present at, and to take some part, aside from singing, in every Christian Endeavor prayer-meeting, unless hindered by some reason which I can conscientiously give to my Lord and Master. If obliged to be absent from the monthly consecration meeting of the Society, I will, if possible, send at least a verse of Scripture to be read in response to my name at the roll-call.

Signed .....

#### ASSOCIATE MEMBER'S PLEDGE.

As an associate member, I promise to attend the prayer-meetings of the Society habitually and declare my willingness to do what I may be called upon to do as an associate member to advance the interests of the Society.

Signed .....

## ARTICLE VI.

Persons who have forfeited their membership may be re-admitted on recommendation of the Lookout Committee and Pastor and by vote of the members present at any regular business meeting.

## ARTICLE VII.

New members shall sign the Constitution, which shall contain the pledge, within four weeks from their election, to confirm the vote of the Society.

## ARTICLE VIII.

Any one who cannot accept the office to which he may be elected shall notify the President before the next business meeting, at which the vacancy shall be filled. In the meantime, the former officer holds the position.

## ARTICLE IX.

Letters of Introduction to other Christian Endeavor societies shall be given to members in good standing who apply to be released from their obligations to the Society, this release to take effect when they shall become members of another Society; until then, their names shall be kept on the Absent List. Members removing to other places, or desiring to join other Christian Endeavor Societies in the same city or town, are requested to obtain Letters of Introduction within six months from the time of their leaving, unless they shall give satisfactory reasons to the Society for their further delay.

## ARTICLE X.

Other committees may be added, according to the needs of local societies, whose duties may be defined as follows:

*Information Committee.* It shall be the duty of this committee to gather information concerning Endeavorers or Endeavor work, in all parts of the world, and to report the same. For this purpose, five minutes shall be set aside at the beginning of each meeting.

*Sunday-school Committee.* It shall be the duty of this committee to endeavor to bring into the Sunday-school those who do not attend elsewhere, and to co-operate with the Superintendent and officers of the school in any ways which they may suggest for the benefit of the Sunday-school.

*Calling Committee.* It shall be the duty of this committee to have a special care for those among the young people who do not feel at home in the church, to call on them, and to remind others where calls should be made.

*Music Committee.* It shall be the duty of this committee to provide for the singing at the young people's meeting, and also to turn the musical ability of the Society to account, when necessary, at public religious meetings.

*Missionary Committee.* It shall be the duty of this committee to provide for regular missionary meetings, to interest the members of the Society in all ways in missionary topics, and to aid, in any manner which may seem practicable, the cause of Home and Foreign Missions.

*Flower Committee.* It shall be the duty of this committee to provide flowers for the pulpit, and to distribute them to the sick at the close of the Sabbath services.

*Temperance Committee.* It shall be the duty of this committee to do what may be deemed best to promote temperance principles and sentiment among the members of the Society.

*Relief Committee.* It shall be the duty of this committee to do what it can to cheer and aid, by material comforts if possible and necessary, the sick and destitute among the young people of the church and Sunday-school.

*Good-Literature Committee.* It shall be the duty of this committee to do its utmost to promote the reading of good books and papers. To this end it shall do what it can to circulate the religious newspaper representing the Society among its members, also to obtain subscribers for the denominational papers or magazines among the families of the congregation as the pastor and church may direct. It may, if deemed best, distribute tracts and religious

leaflets, and in any other suitable way which may be desired introduce good reading matter wherever practicable.

Other committees not here found may be added as occasion may demand and the church may desire.

#### ARTICLE XI.

Members who cannot meet with this Society for a time are requested to obtain leave of absence, which shall be granted by the Lookout Committee and Pastor and withdrawn at any time by the same, and their names shall be placed on the Absent List.

#### ARTICLE XII.

.....members shall constitute a quorum.

#### ARTICLE XIII.

These By-Laws may be amended by a two-thirds vote of the members present at any regular meeting, provided that notice of such amendment is given in writing and is recorded by the Secretary at least one week before the amendment is acted upon.

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### CHAPTER XV.

#### THE EPWORTH LEAGUE CONSTITUTION.

As might have been expected, the Young People's Society of the Methodist Episcopal Church is characterized by elaborated organization, geared into the system of operations which is so firmly knit together in the Methodist denomination, "by that which every joint supplieth."

Another trait which is equally characteristic of Methodism is that the League is organized from



above downward. The Christian Endeavor Societies began by spontaneous organization in individual congregations; the United Society, and the provincial organizations, larger and smaller, exist by combination of these units, and use such authority or render such service as these units may wish to have them. The like is true of the Lend-a-Hand Societies, and of the King's Daughters and Sons. This sort of organization is distinctly American, and illustrative of the principle of *E pluribus unum*. In the Epworth League, on the other hand, the individual societies exist by virtue of a charter from the central authority, or "Board of Control," presided over by one of the bishops of the Church, and consisting of five ministers and nine laymen appointed by the bishops, and of fourteen other members, elected each by one of the General Conference Districts. The bishop presiding over the Board of Control has his "Cabinet" of nine persons: 1, a General Secretary, and 2, 3, Assistant Secretaries, one for the German work, one for the work among the Colored Conferences; 4, the editor of "The Epworth Herald;" 5, a General Treasurer; 6, 7, 8, 9, four Vice-Presidents, having in charge four several departments of the League's work. The First Vice-President is in charge of the Spiritual Department; the Second Vice-President, of the "Mercy and Help" Department; the Third Vice-President, of the Literary Department, and the Fourth Vice-President is in charge of the Social Department.

This organization of the general League is the

norm or pattern according to which each local League is expected to organize itself. The form of Constitution provided for local Chapters of the League is as follows:

#### ARTICLE I.

*Name.* This organization shall be known as the Epworth League of the ———— Methodist Episcopal Church of ————, and shall be subordinate to the Quarterly Conference of said church, and a Chapter of the Epworth League of the Methodist Episcopal Church.

#### ARTICLE II.

*Object.* The object of the League is to promote intelligent and vital piety in the young members and friends of the Church; to aid them in the attainment of purity of heart and in constant growth in grace, and to train them in works of mercy and help.

#### ARTICLE III.

*Membership.* 1. Members shall be constituted by election of the Chapter, on nomination of the President, after approval by the Cabinet. 2. The pastor shall be *ex-officio* a member of the Chapter and the Cabinet.\*

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\*Wherever a Chapter so decides there shall be two classes of members, active and associate. Active members shall, in addition to election as provided in section 1, subscribe to the following pledge:

I will earnest seek for myself, and do what I can to help others attain, the highest New Testament standard of experience and life. I will abstain from all those forms of worldly amusement forbidden by the Discipline of the Methodist Episcopal Church. And I will attend, so far as possible, the religious meetings of the Chapter and the Church, and take some active part in them.

In such cases active members only shall be eligible to election as officers of the Chapter. Associate members shall be entitled to all other privileges of membership.

## ARTICLE IV.

DEPARTMENTS.—The work of the League shall be carried out through six departments, as follows: 1. Department of Spiritual Work. 2. Department of Mercy and Help. 3. Department of Literary Work. 4. Department of Social Work. 5. Department of Correspondence. 6. Department of Finance.

The distribution of work under each department shall be as follows:

I. *Department of Spiritual Work.*—This department will arrange for the regular prayer-meetings of the Chapter. It may also plan special revival meetings and neighborhood outdoor and cottage services and the like. It shall look after the spiritual welfare of the members of the Chapter, inviting those who are interested to join the classes of the Church. It may conduct children's prayer-meetings or devotional meetings for special classes of persons, as sailors, railroad men, etc. It shall help the superintendent in building up and strengthening the Sunday-school. It shall also endeavor to interest the young people in the missionary enterprises of the Church. To it shall be committed all the evangelistic and devotional activities of the Chapter. Where the work of the League is so divided that the different departments interweave their efforts, the Department of Spiritual Work shall arrange for the devotional services in sociables, lectures, and all such meetings.

II. *Department of Mercy and Help.*—This department shall arrange for the systematic visitation of the members of the Chapter, the sick of the neighborhood, the aged, the newcomers in the community. It shall interest the League in the charities of the place, and plan to give aid when needed. It shall have charge of temperance work, social purity work, tract distribution, Christian citizenship, and the like. All kinds of charitable work when undertaken by the Chapter, such as visiting hospitals, nursing, distributing flowers, starting industrial schools, running em-

ployment bureaus, coffee-houses, day nurseries, etc., shall be under its care.

III. *Department of Literary Work.*—It shall be the aim of this department to encourage the study of the Scriptures, to instruct the membership of the Chapter in the doctrines, polity, history and present activities of the Methodist Episcopal Church and the other denominations of the Church universal, and to give stimulus and direction to general Christian culture. It shall have charge of all courses of reading and study pursued by the Chapter. It may open, wherever practicable, libraries, reading rooms, art rooms, night schools and the like. It shall arrange for lectures and literary gatherings, when members of the Chapter and others shall present essays, papers, talks, debates, etc. It shall endeavor to extend the circulation of the books and papers of the Church, and do what it can to quicken the intellectual life of its members and the community.

IV. *Department of Social Work.*—This department shall be on the outlook for new members, and be ready to receive them and introduce them at all meetings of the Chapter. It shall have charge of the social part of all gatherings. The music of the Chapter and its entertainments, other than the literary programs, shall be under its care. It may provide flowers for the pulpit, ushers when needed, and attend to procuring badges, emblems, banners, decorations, etc., and be the custodian of all such effects belonging to the Chapter. Picnics, excursions, and the like shall be under its care.

V. *Department of Correspondence.*—This department shall keep a complete record of the membership, of all the meetings, and of all courses of reading and study pursued by the Chapter. It is desirable that it send reports of its meetings to local papers. Also, that it keep copies of all programs, newspaper and other notices of its affairs, and all memorabilia relating to its doings. It may carry on correspondence with absent members and other Chap-

ters, and read the replies at the meetings of the Chapter as the Chapter may order. It shall conduct all correspondence with the central and district officers, and be the custodian of all the records of the Chapter. By it members in good standing shall be recommended to other Chapters.

VI. *Department of Finance.*—This department shall present to the Chapter plans for meeting the financial needs of the Chapter. It shall collect all dues and receive all moneys, disbursing the same as the Chapter may direct. All matters involving an expenditure of money shall be referred to it for consideration before the final action of the Chapter.

#### ARTICLE V.

*Officers.* 1. The officers shall be a President, First Vice-President, Second Vice-President, Third Vice-President, Fourth Vice-President, Secretary, and Treasurer.

2. The President, who shall be a member of the Methodist Episcopal Church, shall be elected by ballot on a majority vote. The other officers, who shall be members of the Methodist Episcopal or some other evangelical Church,\* shall be elected in the same manner.

3. All officers must be approved by the Quarterly Conference or the Official Board.

4. After approval by the Quarterly Conference or Official Board the names of the officers, with their addresses, shall be promptly forwarded to the Central Office of the Epworth League.

5. The officers shall perform the duties usually assigned to such officers. They shall also, in the order named, beginning with the First Vice-President, represent, and have charge of, the Departments of Spiritual Work, Mercy and Help, Literary Work, Social Work, Correspondence,

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\* In all those cases where the Chapter is divided into active and associate members this clause should read, "who shall be active members."

and Finance. They shall, together with the President and Pastor, constitute the Cabinet of the Chapter, aiding the President as he may request.

6. For the purpose of enlisting all in the work, and rendering it more effective, the Cabinet shall assign each member to at least one department of work. Each Cabinet officer shall name to the Chapter a committee of from three to five members for the management of his department, the officer being *ex-officio* chairman.

7. It shall be the duty of the Cabinet to organize a Junior League, under the control of a Superintendent, to be appointed by the pastor. The Superintendent shall be a member, *ex-officio*, of the Cabinet.

#### ARTICLE VI.

*Meetings.* The Chapter shall hold a devotional meeting on ——— evening of each week, to be led by one of the members of the Chapter under the direction of the Committee on Spiritual Work. Other meetings shall be held as the Cabinet may arrange for them.

#### ARTICLE VII.

*By-Laws and Amendments.* The Chapter may adopt such By-Laws consistent with the Constitution as may be needed. Amendments to Constitution or By-Laws must be submitted in writing to the Cabinet, and when approved by it may be adopted by a two-thirds vote of those present at any regular meeting; provided, however, the pledge be kept inviolate.

The instructions given to the several officers in "The Epworth League Handbook for 1899" are full of suggestions that may profitably be studied by those concerned in a Young People's Society of any name. The traits of the Methodist discipline appear in it, indeed, but the distribution of labor and responsibility is admirable. We condense the language of the Handbook:

**THE PRESIDENT.** He should have (1) experience in the working plans of the organization; (2) knowledge of local conditions and needs; (3) a sense of the dignity and importance of his office; (4) enthusiasm to face discouragements and win success. He should be carefully selected, not for the purpose of honoring any individual, however deserving. But the President alone cannot make the work a success. He must have a good cabinet, and the support and co-operation of all the members.

*Hints to the President:* (1) Organize your Cabinet immediately after election, and have members assigned to department work at once. (2) In these assignments, consult the wishes of the Cabinet officers and the aptitudes of the several members. (3) Make each Cabinet officer feel that while you stand ready to help, the responsibility for the work of his department, lies with him. (4) Be prompt in attendance at all meetings of church and Chapter. (5) Be the right-hand man of the pastor. Notify him of the meetings of the Cabinet and of the various departments, and invite him to attend. (6) Always notify the Junior Superintendent of the Cabinet meetings, and call for her report. (7) Do not undertake so much other church work that you cannot give full attention to the Epworth League. (8) Urge each department to hold regular meetings; attend these meetings, and advise, but do not dictate. (9) Be systematic, prompt, cheerful, appreciative, sympathetic, helpful.

**THE FIRST VICE-PRESIDENT,** in charge of the Spiritual Department. Devotional meetings are sensitive to very little things. It is easy to arouse them, but easier to dull and chill them.

*Hints to the Leader of the Prayer-Meeting:* (1) Be punctual. Begin the meeting on time, if you have to begin it alone. (2) Be brief. Allow yourself not more than four or five minutes for your comments on the subject. (3) Be prepared. Have hymns selected in advance, passages of Scripture to be read, looked up, thoughts to be touched on arranged in order in the mind. (4) Keep

the piano or organ subordinate to the singing. (5) Rarely take the devotional meeting to learn new hymns. A prayer-meeting should not be a singing school. (6) Do not always call on persons to pray. Leave something to the voluntary service of those present. (7) Avoid stereotyped phrases in the lulls that sometimes come; better a little silence or a verse of a hymn, than a hackneyed formula. (8) Get a few persons pledged privately to assist in the meeting by speaking or praying. (9) Give the meeting liberty. Do not tie it up too tightly to the subject in hand, nor be too rigid with a time limit. (10) Notice the good points made during the meeting, and briefly touch them just before the close. (11) Have ready some incident or illustration bearing on the subject, for use in closing. (12) Close promptly. Take five minutes to gather the meeting together, make closing remarks, announce closing hymn, and finish the service.

THE SECOND VICE-PRESIDENT, in charge of the Mercy and Help Department. There is place for this Department in city, village and country alike. The work of this Department includes efforts to save society by vanquishing the sins that prey upon it.

*Hints to the Second Vice-President:* (1) Have representatives of all ages and classes in the chapter, on the Mercy and Help Committee, so as to use and reach all classes. (2) Seek out the aged, sick and needy, and provide for systematic visitation of them. (3) Keep a record of names and residences of those needing relief; this record will be useful to a new committee succeeding to the work. (4) Co-operate in arranging for temperance meetings and circulating temperance literature.

THE THIRD VICE-PRESIDENT, in charge of the Literary Department. Excellence in this department will come only as the result of patient, well-planned effort. The great essential to success is a real living, acting, thinking third vice-president.

*Hints for the Third Vice-President:* (1) Let your work be just as religious as that of the Spiritual Department.



(2) Pay no attention to the apology that people have no time for literature. Most young people do more reading than the League asks for, only it is not along the right lines. (3) In a friendly way, find out what books, papers and magazines are already being read, and adopt all the literary work already being done. (4) Take the Reading Course yourself; get your pastor to take it; if you two read the books simultaneously, others will be induced to do it. (5) Forget not the Bible Study. It is more important than anything else. (6) Work up the subscription list of the "Epworth Herald." (7) Do not get tangled up with the Social Department, but co-operate with it. (8) While doing the utmost to promote self-culture, remember that in the case of many a college education is attainable, even though it is at a sacrifice.

THE FOURTH VICE-PRESIDENT, in charge of the Social Department. Select for this office one with special, definite qualifications. Assign to this work a fair share of the more spiritually minded and conservative members of the chapter. Give the work a real place in its affairs. Make an honest effort to provide suitable recreation and suggest proper fields for social effort.

*Hints for the Fourth Vice-President:* (1) Supply yourself with the literature devoted to your department, namely: The League at Work Booklets, Fifty Social Evenings, Nos. 1 and 2, and the Department Leaflets, the Social Department Catechism, and Some Kind Words Concerning Questionable Amusements. (2) Make a scrap-book of suggestions for your work. (3) Suggest some definite line of activity to each member. (4) Have a "new members" subcommittee to invite young people into the League. (5) Have a "reception" subcommittee on duty at social gatherings and before and after church services. (6) The "entertainment" subcommittee should provide entertainments at times approved by pastor and Cabinet. (7) Supply flowers for pulpit and League room, to be afterwards bestowed on the sick, through the Mercy and Help Department. (8) Provide good music, where

any is required. Organize an Epworth chorus, where practicable. (9) Supply ushers wherever they are wanted. (10) Encourage members of the church to open their homes to the young people of the League.

Those interested in other forms of organization will make allowance, in reading the foregoing condensed extracts, for what there is in them that is special to the Epworth League, and to its gearing into the machinery of the Methodist Episcopal Church. But after all such allowances, they will find much to admire and imitate in the classification and distribution of duties, and in the details of suggestion. A great variety of duties can be distributed among subcommittees; but there is obvious advantage in having them thus grouped in four main divisions. Inasmuch as it is intended that every member of the League shall be definitely assigned a place in some department, it is possible even in small societies to maintain this four-fold organization complete; while it is capable of being expanded to comprehend all the activities of the largest societies.

In the Christian Endeavor organizations, the same admirable object is kept in view, of assigning definite duties to every member. This object is sought by methods recommended in Dr. Francis E. Clark's booklet on "The Work of the Committees." Instead of imposing a rigid constitution, as under the Methodist system, the United Society of Christian Endeavor proceeds only by suggestion, encouraging the largest liberty of variation to adapt each organization to local needs. The advice con-

tained in this little manual is the result of practical and successful experience. It must needs lose something from further condensation, but the paragraphs that follow will not be useless, if they send the reader to the little pamphlet from which we freely quote.

**HOW MANY COMMITTEES TO HAVE.** There are three that seem indispensable: the Lookout, the Prayer-meeting and the Social Committees. A good rule is to have just as many committees as can be set at work, and no more. There are usually five members on each committee. Young ladies and the younger members of the Society should be included in making up the committees. The committees are usually changed every six months, retaining some of the former members and bringing new members into service. Thus with nine or ten committees even a large society can be kept busy. Officers and committees should be selected by a nominating committee, and elected by the Society.

**TWO OPPOSITE DANGERS** are to be avoided: First, a disposition to shirk the duties and responsibilities of office; and secondly, a disposition to feel aggrieved if not appointed. In some societies a by-law has been adopted, to be read before each semi-annual election, warning against both these dangers.

**A REPORT IN WRITING** should be made by each committee every month, whether there is much to report or little.

**THE LOOKOUT COMMITTEE** has for its duty to bring new members into the Society, to introduce them to the work and to the other members, to look after and reclaim the indifferent.

**THE PRAYER-MEETING COMMITTEE** has in charge the prayer-meeting, sees that a topic is assigned and a leader appointed for each meeting, and promotes faithfulness to the prayer-meeting pledge.

THE SOCIAL COMMITTEE welcomes strangers, provides for the mutual acquaintance of members by occasional socials.

THE EXECUTIVE COMMITTEE consists of the pastor of the church, the officers of the Society and the chairmen of committees. All matters of business requiring debate come before this committee, to be reported to the Society. Recommendations concerning the finances of the Society originate with this committee.

THE SUNDAY-SCHOOL COMMITTEE endeavors to bring non-attendants into the Sunday-school, and co-operates, in general, with the officers of the school.

THE CALLING COMMITTEE cares for those among the young people who do not feel at home in the church, by calling on them, or reminding others to call.

THE MUSIC COMMITTEE provides for singing at the Society's meetings, and wherever else the Society's musical ability can be made useful.

THE MISSIONARY COMMITTEE provides for an occasional missionary meeting, and promotes interest and activity for home and foreign missions.

THE FLOWER COMMITTEE provides flowers for the pulpit, and afterwards distributes them to the sick.

THE TEMPERANCE COMMITTEE promotes temperance principles and sentiment among the members of the Society.

THE RELIEF COMMITTEE is to cheer and aid the sick and destitute among the young people of the church and Sunday-school.

THE GOOD LITERATURE COMMITTEE promotes the reading of good books and periodicals, and the circulation of religious papers in families.

Undoubtedly, the several committees thus provided for do cover the same ground that is covered by the four departments, with their subcommittees, in the Epworth League. But it is easy to recognize in these an improved system, and to expect that in

that process of mutual assimilation by which the various societies are learning from each other, the grouping of committees for combined and co-ordinated work will be adopted by the societies of the Christian Endeavor type. The appreciation and commendation of this characteristic of the Epworth Constitution that is manifested by the National Baptist Union, is creditable to both parties.

Some further modification will probably have to be made in the grouping. The rising missionary enthusiasm has already led the Epworth League of Canada to raise the missionary work from a subtitle under the Department of Spiritual Work to a department by itself, while the Central League in the United States is even now seeking to have the Temperance and Good Citizenship Work advanced to the care of subcommittees. This process of adjustment will be continued, as circumstances call for the unusual emphasizing of particular lines of work.

#### THE EPWORTH LEAGUE CONSTITUTION OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

The father of the Christian Endeavor Societies seems to refer the origin and rapid growth of these organizations in part to the congelation of the prayer-meeting. (See page 68, above.) A like fact is the decay of the class-meeting from its early vigor in the days of the founders of American Methodism. In both cases, an earlier institution has had to be either reinvigorated, or partly superseded by the newer institution. In both cases, and

throughout the whole American Church in all its divisions, there has been going on the ferment of a new vintage, and there was need of new bottles. The Epworth League, South, following the organization of the Northern Church, was by no means a close and servile imitator. According to the Constitution officially prescribed for its local Chapters, each one of these is under the supervision of the pastor of the church, and the control of the Quarterly Conference. Its object is "the promotion of piety and loyalty to our Church among the young people, their education in the Bible and Christian literature, and their encouragement in works of grace and charity." Active members are all persons not under twelve years of age, who are elected to membership on nomination of the Council, and pledged to attend and take part in the meetings. Honorary members are constituted by the payment of one dollar.

The work of the League is divided, not into six departments, as in the Northern Epworth Leagues, but into three, as follows: (1) The Department of Worship, having charge of all devotional services, missionary and temperance meetings, etc. (2) The Department of Charity and Help, providing for the systematic visitation of the sick, the needy and strangers, and assisting the pastor in charitable and church work. (3) The Department of Literary Work, to promote the study of the Bible and of Church history, doctrines and polity; to superintend the prescribed courses of reading and study; to arrange for lectures, literary entertainments, etc.;

and "to extend the circulation of the books, tracts and periodicals of our own Church, especially the organ of the League."

It would seem that this simplifying of the organization, and reducing of the number of officers, is a wise expedient to adapt the Society to conditions more frequently to be encountered at the South—the sparseness of population and consequent difficulty of holding frequent meetings and sustaining large concerted operations. On these accounts, the rules have been left not only simple, but elastic. The number, time and place of meetings is left to be decided by each local League for itself. "It was thought best to leave all this matter to the League itself, as what would suit one might not suit another. Some Leagues will hold a prayer-meeting every week; some, half a dozen prayer-meetings; while some may not be able to hold more than one a month."

In spite of all disadvantages, the Southern Epworth League has nobly prospered. And one good fruit of the common prosperity of these Leagues in the three latitudes, the South, the North and Canada, has been manifested in growing fellowship of the divided and sometimes alienated Methodist churches across the separating parallels. It is a happy millennial sign that among the Methodists and also among the Baptists, some of the earliest indications of the knitting together of sundered ties of fellowship across the "bridge of war" should come from the combination of their Young People's Societies. As it is written, "a child shall lead them."

## CHAPTER XVI.

THE CONSTITUTION OF THE BAPTIST YOUNG  
PEOPLE'S UNION.

In the differentiation of the Christian Endeavor organization into various forms specially adapted to the requirements of the various denominations, are to be recognized two very helpful and hopeful tendencies: first, there is the tendency in each new order to emphasize new points, characterizing and distinguishing it from the others; and then there is the countervailing tendency in each to adopt from the others any new method or expedient that may have been found to work well. As a happy consequence of such action and reaction, the characteristic differences that may be noted in the several organizations tend to become evened up and obscured. Nevertheless, the traits originally imprinted on each organization will to a certain extent persist.

As the Christian Endeavor Societies had emphasized above everything religious consecration and worship, so the Baptist Young People's Union, while not losing sight of the primary purpose of the Christian Endeavor, was zealous, from the beginning, to "add to its faith knowledge." Borrowing something from the methods of "Chautauqua," it organized an elaborate system of studies, examinations and graduations, including not only the study of the Holy Scriptures, but whatever other departments of knowledge are necessary to the



equipment of the Christian man or woman for service in the church and in society. It need not be added that in the planning of the various courses of study the distinctive tenets of the Baptist churches are not neglected. It is the purpose of the organization that its members shall become thoroughly trained and intelligently indoctrinated as members of Baptist churches. And the careful study of the courses of reading and methods of examination and conditions of the granting of certificates will be full of good suggestions to those who in any Young People's Society may wish to pursue parallel lines of effort.

Naturally, the characteristic aims of the Union have affected the form of its organization. The draft of a "local constitution" recommended by the national Young People's Union emphasizes "the object of the Union." It is "to secure the increased spirituality of our Baptist Young People; their stimulation in Christian service; their edification in Scripture knowledge; their instruction in Baptist doctrine and history; and their enlistment in all missionary activity through existing denominational organizations." The deviations in this form of constitution from the type presented by the organization of the Christian Endeavor Societies are not considerable. But an alternative form is suggested which shows a wise disposition to copy some of the best features of the Epworth League Constitution. The Epworth League may well repay in this form the stimulus which the Baptist Union has given to the educational work of all the Orders.

The following is a copy of the local Constitution recommended by the Baptist Young People's Union of America, in which is shown, in the substitute allowed for Article V, the influence of the department idea of the Epworth League.

#### ARTICLE I.

*Name.* The name of this organization or department shall be The Baptist Young People's Union of the ..... Church.

#### ARTICLE II.

*Object.* The object of this Union shall be to secure the increased spirituality of our Baptist Young People; their stimulation in Christian service; their edification in Scripture knowledge; their instruction in Baptist doctrine and history; and their enlistment in all missionary activity through existing denominational organizations.

#### ARTICLE III.

*Membership.* SEC. 1. The membership may consist of three classes: Active, Associate and Honorary.

SEC. 2. The Active membership shall consist of persons who are members of a Baptist church, elected upon the recommendation of the Executive Committee, and who have signed the constitution, assenting to the following pledge: "Relying upon Divine help I hereby promise to strive to be true to Christ in all things, and at all times; to seek the New Testament standard of Christian experience and life; to attend every meeting of the Union, unless hindered by reasons approved by a good conscience, and to take some part in the services, aside from singing, if it is possible to do so with sincerity and truth."\*

SEC. 3. The Associate membership shall consist of persons who, though not members of a Baptist church, are of good moral character; elected upon the recommenda-

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\*The Pledge and also Associate Membership are optional features with each local Society.

tion of the Executive Committee. Such Associate members shall be welcome to all the privileges of the Society, except voting and holding office.

SEC. 4. Honorary members may be elected at the pleasure of the Society.

#### ARTICLE IV.

*Officers.* The officers shall be a President, a Vice-President, a Secretary, a Corresponding Secretary and a Treasurer, all of whom shall be chosen annually or semi-annually, and shall perform the duties usually appertaining to such offices.

#### ARTICLE V.

COMMITTEES.—The Pastor and President are *ex-officio* members of all committees, and their approval should accompany the plans and recommendations made by the committees. The committees and their duties shall be as follows:

*Membership.*—To have charge of the distribution of invitation cards; to bring in new members; to introduce them; to encourage attendance upon all meetings, and to interest all young people of the church and congregation in the work of the Union.

*Devotional.*—To arrange, in connection with the pastor and president, for all prayer-meetings; provide topics, singing books, leaders and organist; and seek in every way to promote the interest of the meetings.

*Instruction.*—To arrange for Bible study, lectures on religious topics, courses of general denominational and missionary reading and instruction; to develop and promote all that belongs to this feature of the work, and have charge of the library.

*Social.*—To call upon and welcome strangers; to provide for sociables; to extend acquaintance among the members, and to increase the interest of all meetings of the Union.

*Tracts and Publications.*—To provide for the circulation of the Scriptures, tracts and other current denominational and missionary literature.

*Missions.*—To divide the territory of the church into dis-

tricts; secure visitors; seek new scholars for the Sunday-school; visit absent scholars; assist the pastor in securing contributions for missions and other objects; seek to inspire in all the young people a desire to cultivate the grace of giving and a worthy zeal in all church, local, state, home and foreign mission work.

*Temperance.*—To distribute literature on the subject, arrange for meetings in its interests, and do everything possible to promote temperance principles and sentiments in the members of the organization and in the community.

*Executive.*—To consist of the pastor and officers, to meet once a month, also at the call of the pastor or president; to consider all matters of business and make recommendations to the Union and to report to the church annually the progress of the work of the young people. The Executive Committee may make recommendations at any regular meeting, and all other committees shall report their work to the Society at least every two months, at a regular weekly meeting to be designated by the Executive Committee.

#### ARTICLE VI.

*Elections.* The president shall be elected by the Union, subject to the approval of the church. All other officers and committees shall be nominated by a committee of five, and be elected by the Society.

#### ARTICLE VII.

*Meetings.* Devotional meetings shall be held weekly. Meetings for Bible study shall be held at such times as may be determined by the Union. The annual meeting shall occur at least one week before the annual meeting of the church. Business meetings shall be held at the call of the Executive Committee.

#### ARTICLE VIII.

*Amendments.* This Constitution may be amended at any regular business meeting by a two-thirds vote, provided notice of the amendment shall have been given at a previous regular meeting.

The following article may be used by those who prefer it to Article V of the Constitution:

ARTICLE V.

*Departments and Sections.* SEC. 1. There shall be three departments—Devotional, Educational and Social—each under the direction of a superintendent and two assistants.

SEC. 2. The superintendent of each department and his assistants shall plan for the three orders of public meetings held by the Society.

SEC. 3. The entire membership shall be divided into sections of —— members each, one of whom shall be leader.

SEC. 4. Each section shall adopt some special work as its particular province, under the direction of the Executive Committee.

SEC. 5. The leader of each section shall have special supervision over the members of his group, urging them to attend and participate in the devotional meetings of the church and Society, enlisting them in the Bible study meetings, and welcoming and introducing them to others at social gatherings.

SEC. 6. The Executive Committee, consisting of the pastor and officers of this organization, shall appoint the superintendents and assistants of each department, and leaders of sections, subject always to the approval of the Society; they shall consider all matters of business, and make recommendations to the Union; they shall hold a conference once in two months with the superintendents of departments and their assistants and the leaders of the sections, to devise and assign new work, and to consider any changes of work that may be desirable among the sections; they shall report to the church annually the progress of the work of the young people.

SEC. 7. The leaders of the sections shall, immediately following their appointment choose, in conference with the Executive Committee —— members to found their respective sections. The remaining positions to be filled by new members during the year.

SEC. 8. Superintendents of departments and leaders of sections shall report at least once in two months at the experience meeting.

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## CHAPTER XVII.

### THE LUTHER LEAGUE CONSTITUTION.

The model Constitution offered to individual Leagues is short and very general, consisting only of four articles each, in Constitution and By-laws.

The object of the local League is "the improvement of its members, morally, socially, intellectually and spiritually, and to render to the Church such aid as may lie in its power."

Membership may be either Active, Associate or Honorary. Active members are those "who are members of an evangelical Lutheran church." Associate members are such as "have declared their intention of joining a Lutheran church." Honorary members are those "who have rendered the League valuable service." The pastor is *ex-officio* an honorary member. The By-laws provide for monthly business meetings, initiation fees and monthly dues. There is no provision made for committee or department work. The methods employed adapt themselves somewhat to the spirit and inclination of the young people, yet have much higher purposes in view. They seek to convert a "crowd" into "an organized and drilled company," and free use is made of the committee and department ideas of other Young People's Societies. The

educational feature is made much of. The League says: "Young Lutheran, know thy Church." But after knowledge comes work. Starting with loyalty to their historic Church, the young Lutherans "have awakened to an appreciation of their Church's history; are cultivating a desire to know her achievements, her doctrines and her mission. . . . 'Labor,' the watchword of the last convention in New York, is only a natural reflection of that loyalty and knowledge which have already borne fruit in increased activity in both the local and general Church work."—*Luther League Handbook*.

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## CHAPTER XVIII.

### THE CONSTITUTIONS OF THE CHRISTIAN UNIONS.

I. The Young People's Christian Union of the United Brethren in Christ works under a Constitution bearing close resemblance to that of the Y. P. S. C. E. The Constitution provides for Active and Associate members, of whom the Active members are such as have professed their faith in Christ. The work is carried on through committees.

Societies who desire it may adopt the Y. P. S. C. E. provisions for prayer-meeting pledge, and consecration meetings, and in such case are to be called Young People's Societies of Christian Endeavor.

Provision is made for literary meetings "for the pursuit of some definite course of study or of some

program," to be held under the direction of the Literary Committee, "provided that nothing be given inconsistent with their position as a Christian Society."

II. The Young People's Christian Union of the Universalist Church shows its indebtedness also to the Y. P. S. C. E. in the general character of its Recommended Constitution for local Unions. The object of the organization is declared to be "the religious culture of its members, the rendering of all possible Christian service, and to bring its members into closer relations with the Universalist Church."

"Any person is eligible to membership in the Union who is in sympathy with its purposes, and who is willing to engage heartily in its work."

The members are pledged to attend and "take some part, however slight, in every devotional meeting." The following confession of duty is recommended for use in the consecration services:

It is our duty to be obedient to the law and spirit of Jesus Christ our Master; to give some portion of each day to Christian study—the reading of the Bible, meditation and prayer; to support the church with which we are related in every possible way, especially by attending its Sunday services, engaging earnestly in all its activities, and in every way, to the best of our ability, to lead a Christian life. May God help us to a faithful discharge of these and all duties which devolve upon us as moral and spiritual beings!

Its topics for Devotional Meetings for 1899 are grouped under heads, and are very suggestive and



worth a wider use. For example, in January the theme is Denominational ;

In February, National, including Temperance, Town Improvements, Christian Citizenship, International Dealings ;

In March, Personal ;

In April, Spiritual ;

In May, The Past ;

In October, Philanthropic, including Religion in the Market, the Post Office Mission, Prison Sunday, Charity and Justice.

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## CHAPTER XIX.

### THE WORKING OF A YOUNG PEOPLE'S SOCIETY.

#### I. *Its Meetings.*

Some Young People's Societies are organized on the basis of the maxim that Work is Worship—*laborare est orare*. Others emphasize the correlative maxim that Worship is Work. Each of these maxims has a good deal to say for itself ; but, after all, the healthiest and most vital of these associations are those that recognize that both of the maxims are true, and that neither of them is the whole truth. The ideal Society provides, in one way or another, both for social worship and for useful and charitable work—in the language of the "Brotherhood of St. Andrew," its rule must be the double rule of Prayer and Service. Without exception, the wide-spreading and visibly flourishing Orders are those that are bound to a rule of fre-



quent meetings for spiritual devotion in which all the members actively and audibly take part. The methods of conducting these meetings for worship vary all the way from a fixed ritual with prescribed forms of prayer, to the studiously informal method which abhors a "rut," and will even invert the alphabetical order of names in order to avoid the appearance of routine.

The literature of this subject is fresh, copious and complete. Any local Society will naturally seek for suggestions and instructions at the headquarters of the General Society with which it is affiliated. But there are general principles applying to all alike, some of which we do well to note. The rule of Prayer is flexible enough to cover both worship and instruction. The rule of Service requires more than seeking to bring others to Christ.

The working of the Young People's Society will concern (I) its Meetings and (II) its Activities.

1. Meetings for Worship and Inspiration are vital to the continued life of any religious organization. The prayer-meeting must not and cannot give place to anything better. Here we get the best preparation for life in society. Many hints and helpful suggestions have been put out during the past eighteen years about "How to Conduct a Prayer-meeting." We accept this copious literature as testimony to the place the prayer-meeting still holds in the thoughts and plans of the young people, without always finding it convenient and profitable to follow closely any specific directions. The order and method to be observed depend so much upon

the genius of the denomination, the character of the company gathered together, the attending circumstances, the personality of the leader, the immediate object sought, that no one can tell another how to do it. The great danger is that it may be believed that somebody can, and that somebody be relied upon to do for us what we ought to do for ourselves. The same thing may be said of the abundant helps to participation in the meetings with whose riches the newspaper organs of the various Orders embarrass the well-intentioned worshiper. The strong temptation they put before leaders and the participants to use what is set before them, asking no questions for laziness' sake, makes us often query whether these Helps are for us or against us.

For beginners and immature persons, these various prayer-meeting suggestions may be exceedingly useful, provided they are not much used, but undoubtedly the best prayer-meeting is that in which the leader comes to his task from much prayer and study of the already-announced subject, prepared with his own suggestions born of the immediate situation, and in which the members come to their task with intelligent delight, with hearts and minds full, ready to speak as opportunity offers. A good prayer-meeting is no haphazard thing. It does not generally follow a prescribed rule. The preparation for prayer and praise and testimony may vary, but if the Spirit is there, all of it is pertinent. Sometimes the prayer-meeting will be all prayer, sometimes all praise, sometimes all

testimony, from either the word or the heart, but always it will be purposeful. The leading thought will be,

“Nearer, my God, to Thee,  
Nearer to Thee.”

This high standard should not be departed from. Every one called to lead a prayer-meeting is called to lead the best prayer-meeting; every participant ought to do better and better. The services of the prayer-meeting must aim at the best service of God we are capable of. The wide and inclusive usefulness of the prayer-meeting will depend much upon the pledged attendance and participation. It is well known that the compulsory pledge marks the Endeavor type of Society. The Epworth League uses a like pledge where there are two classes of members, active and associate. Similarly, the United Brethren Christian Unions, while they do not use the Endeavor form, expect presence and participation. The optional pledge belongs to the Baptist Union.

For convenience of reference we place together the pertinent portions of these various pledges that their requirements may be seen at a glance.

#### CHRISTIAN ENDEAVOR:

“As an Active Member, I promise to be true to all my duties; to be present at, and take some part, aside from singing, in every Christian Endeavor Prayer-meeting, unless hindered by some reason which I can conscientiously give to my Lord and Master.”

## EPWORTH LEAGUE:

"I will attend, as far as possible, the religious meetings of the Chapter and the Church and take some active part in them."

## CHRISTIAN UNION (United Brethren):

"All active members shall be present (at devotional meetings) and take some part, aside from singing, unless prevented by some reason acceptable to God."

## BAPTIST UNION:

"Relying upon Divine help, I hereby promise . . . . to attend every meeting of the Union, unless hindered by reasons approved by a good conscience, and to take some part in the services, aside from singing, if it is possible to do so with sincerity and truth."

## CHRISTIAN UNION (Universalist Church):

"I promise to be obedient to the law and Spirit of Christ the Lord, and to give some portion of each day to Christian study, the reading of the Holy Scriptures, meditation and prayer; that I will support my own Church in every way, especially by attending all her Sunday services as far as possible, and that, in so far as I know, I will endeavor to lead a Christian life. I promise to attend and take some part in every devotional meeting of the Society, by speaking, reading or reciting, unless prevented by some reason which I can offer out of a good conscience to my Teacher and Master."

Under such blessed incitement the influence of the prayer-meeting upon the attendants must be great. The Endeavor Society adds its unique fea-

ture—the Consecration meeting—to swell the tide of spiritual growth and helpfulness in devotional meetings. “At this meeting in some way some expression of renewed loyalty to Christ should be obtained from every active member.”

These expectations of Young People's Prayer-meetings, if met, mean most effective service.

(a) That service must be intelligent service. The Young People's movement has done this among other things: it has taught the young people to think on life and duty. This pre-eminent service it has rendered to the prayer-meeting. By its prayer-meeting topics it has made a place for “mind and strength,” as well as for “heart and soul” in religious worship, and is training a generation of Christians who have thought out some things for themselves, or, at least, thought on them.

Before the rise of the modern Young People's Society, various young people's meetings had made use of prayer-meeting topics, but the prevailing usage was to have no topic for any prayer-meeting, and no definite preparation for participation by anybody but the leader. Now, the list of topics prepared by the United Society of Christian Endeavor is used by two others of the great organizations—the Baptist Young People's Union and the Epworth League—while almost all the lesser Orders put a like premium upon thought. And, further, the system of rotation in leadership and pledged and expected participation in the meetings give to the Young People's Prayer-meeting variety and vigor in the chair, and brevity and breadth on the

floor. Everything is to some purpose. The prayers are to the point, the songs have a place and do not merely fill a gap, the Scripture verses can be selected, the talk and testimony cannot be repetitious nor commonplace.

The Young People's Prayer-meeting stands for intentional, intelligent participation in religious worship. It has already affected the Church prayer-meetings by stimulating to a like use of topics, with beneficial results. Its graduates and undergraduates have, in many Churches, brought life from the dead.

(b) The Young People's Prayer-meeting is also a school of humility. Where every member in turn bears a more or less conspicuous part in the meeting, the chances of a "fall" are frequent, and lessons in humility are thrust upon us. There is no more uninviting atmosphere for the display of oratory or learning or juvenile uppishness than that of the actual Young People's Prayer-meeting. Where that meeting is at the front, the young people are pretty sure to escape many attacks of priggishness or self-assertion. Where the doorway to service leads through the place of worship, the youthful tendency to exaltation becomes so modified by inspiration that it issues bearing the marks of that humility which rates its claims low, while at the same time it never underrates itself. In the Endeavor ranks it is steadied by the meditations of "The Quiet Hour" and by association with the members of "The World's Christian Endeavor Prayer Chain."

2. But the prayer-meeting is not the only meeting the young people have. They meet for Instruction as well as Worship. Even the worship, as we have seen, is not unreflecting, and the way is open through thoughtful worship and devotion to intelligent study on religious and social themes.

(1) And first, the Bible is studied.

The King's Daughters and Sons find in the "Silver Cross" of current dates a series of studies on "The Life of the Christ," based on those prepared by the American Institute of Sacred Literature. A Bible class for young men has always been a distinctive feature of Chapter work in "The Brotherhood of St. Andrew," and in the Boys' Department of the same.

The place and power of Bible study have nowhere been set forth more sympathetically and spiritually than in the following, taken from "Points on Brotherhood Work":

### BIBLE STUDY.

An army cannot get along without its marching orders. No more can the Brotherhood. God has given us such orders in the Bible. How far are we trying to understand them and carry them out? Did you ever see a train-hand studying his time-table? He studies it till he can tell you just what time No. 1 or No. 7 or No. 5 is due at any station. We need to bring the same diligence and thoroughness to the study of God's word. Yet this is often sadly neglected. If your Chapter has not a Bible class, start one right away. How? Select a layman as leader. The rector has enough to do. It is not necessary that the leader should know his Bible very much better than the others. If he can give two or three hours a week to the



preparation of the lesson, and can suggest lines of thought for the others to follow out and discuss, he has the necessary qualifications. Don't expect one man to do all the talking. Think over the lesson on your way to work and come prepared to say something.

Hold the class on a week-night, rather than on Sunday. The Christian who gets but one spiritual meal a week is apt to be a thin one. If the class must be held on Sunday, try to hold it apart from the Sunday-school. Every stranger you meet should be invited to attend the class, but many will fail to attend if they think they are connecting themselves with a Sunday-school.

You have not time, and probably not the ability, for an exhaustive, critical study of the Bible. Try rather to learn how its teachings apply to your daily life.

The Bible is not a book; it is a library, the library of libraries. Try to enter into the spirit of the writers. They were busy men and they wrote for busy men. Bible study will make you a better business man. As you study, pray.

In the early years of Christian Endeavor, Professor (now President) Harper prepared a series of Inductive Studies on the Life of Christ, for use by the members of that Society, and that study, wherever it was undertaken, proved in many a Society and many a young heart an open door to greater riches of truth. Nothing further in this line has been offered by the United Society save two recent courses of lessons on the life of Jesus for Juniors and a plan for reading the Bible through the current year, outlined and commented upon in the "Christian Endeavor World."

Other Orders have seen the advantages of specific Bible Study, and have embraced the opportunity to promote careful searching of the Scrip-

tures by offering courses of Biblical study in the Regular and Junior Departments of their work.

Besides the usual Bible readings, which are moderately useful, we find, since 1893, in the Baptist Young People's Union a Bible Readers' Course, intended to "build up a stronger faith in the power of the Word," and showing "how to use it for Christian edification and in soul-winning, meeting objections and difficulties with appropriate Bible texts." That was preceded, in 1891, by the Study Hour, a series of thirty lessons on the writers of the New Testament, and their books, by Professor Ernest D. Burton. The next year a series of thirty chapters on the life of Christ, by Rev. O. C. S. Wallace, was offered, upon which examinations were held. In 1893, a Junior Bible Course was inaugurated.

The present Bible Readers' Course is a part of the general Christian Culture Course (C. C. C.), begun in 1893, and consisting besides of a Sacred Literature Course (S. L. C.) and a Conquest Missionary Course (C. M. C.), upon all of which yearly written examinations are held.

The Epworth League has not been slow in realizing the power of intelligent Bible study. Besides issuing a series of Bible Studies, to be followed in connection with and explanation of the weekly prayer-meeting topics, it has in use and advertises an Epworth English Bible Course, consisting of the Book of Job, the Proverbs, Ecclesiastes and the Wisdom of Solomon, edited, with introduction and notes, by Prof. Richard G. Moulton; Bible

Studies for Epworth League Juniors, seven series of Bible lesson leaflets, used much by the Juniors; three or four series of Supplemental Lessons, and Graded Studies in seven grades, covering Catechism, Life of Christ, Church and Jewish History, and Christian Evidences.

The Societies belonging to the Young People's Christian Union of the United Brethren have offered to them two courses in Progressive Bible Studies, originally prepared by Mr. Fred S. Goodman, Associate State Secretary of the Y. M. C. A. of the State of New York, for the use of Bible training classes in Young Men's Christian Associations, and adapted to the purpose in hand, by Rev. H. F. Shupe, the Corresponding Secretary of the Union and editor of its paper, the "Watchword."

"The fundamental aim of these studies is to lead the student into the use of, and personal familiarity with, the Bible, and to teach him how to study it by practical illustrations in the class." The second course is by the same authors, and is on the Life and Letters of Paul.

This may be enough to show how varied and interesting the study of the Bible may be made and is made in the Young People's meetings for instruction.

(2) Still further instruction is along missionary lines. A missionary revival among students has been going on parallel with the development of Young People's Societies, and it would not be strange to find the young people becoming sharers in the movement, and their Societies fields for the

securing and training of missionary recruits, as well as for instruction in missions. Somehow, it seemed as if when students in colleges and seminaries were studying missionary fields and problems, it was neither unnecessary nor childish for the young people of the churches to know something, to know much of the Church's missionary work.

And so, very early, the Endeavor Societies were initiated into this most fruitful and thrilling field of knowledge, by their missionary committees, who laid hold upon the increasing stores of information that the United Society and the various missionary Boards were glad to lay before them. Without definite plans, at first, the Young People's Societies are now holding missionary meetings with prepared programs, originated or borrowed, meaning to find out what God hath wrought for the extension of His kingdom, and to use that knowledge for a better understanding of the missionary situation. Newspaper and magazine articles, leaflets, booklets, books and study courses have appeared all along the years, till now, few local societies would dare or care to refuse this instruction, and no large Central Union or League would withhold the advocacy of such teaching on the ground that it was uninteresting or unprofitable.

Under the inspiration of thoughtfulness, which gives tone to the meetings for worship, the missionary meetings are more than prayer-meetings. They are inquiry meetings; and facts, and figures, and manners, and customs, and men, and measures, at home and abroad, are sought out and set in order,

till bird's-eye views of the whole field are getting to be quite common in many local Societies, while the missionary reviews are brightening up at sight of these earnest young people and adjusting themselves to their new constituency.

The Epworth League, as might be expected, inheriting the true spirit of that Epworth man who said: "The world is my parish," has not been slow to meet the coming revival of missionary interest. It has contributed largely to it, through its recent use of the Students' Missionary Campaign, in introducing missionary literature into the local Chapters of the League. At the beginning of this present year (1899), "100 students had visited 1,000 churches and Chapters of the Epworth League, spoken to 100,000 young people, pledged 15,000 of them to systematic support of the benevolences of the Church, organized 600 missionary committees, visited 300 classes for missionary study, and sold 500 sets, 8,000 volumes of the missionary library." This educational missionary campaign has had its counterpart in other young people's organizations with phenomenal results.

• An excellent work from the inside is that of the Conquest Missionary Course of the Baptist Union, a personal inbreathing of the spirit of missions, seeking to deepen the interest of the local church (and pastor) in missions. The completeness of this study is shown by the following scheme:

## CONQUEST MIS

CHRISTIAN  
CULTURE COURSES

A Progressive Study of Mis  
to the Pres

## First Year

## CONVICTIONS

The New Testament Basis of Missions	Church at Jerusalem a Working Model in Home Missions	Antioch and the Inaugura- tion of Foreign Missions	Post Apostolic Missions Africa	Post Apostolic Missions Europe	Mediaeval Eclipse of Missions
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## Second Year

## ORGANIZATIONS

History of the American Baptist Mission- ary Union	Bible Transla- tion Past and Present in Missions	History of the American Baptist Publica- tion Society	The Physician in Missions	History of the American Baptist Home Mission Society	The School in Missions
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## Third Year

## FIELDS AND

Africa the Dark Continent 192,500,000	Africans in America 7,000,000	India's Millions 250,500,000	Aborigines in America 250,000	China the Strong- hold of Paganism 400,000,000	Chinese in America 125,000
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## Fourth Year

## LEADERS AND

In Japan	In New England and Middle States	In China	In Mississippi Valley	In India	In Southern States
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# SIONARY COURSE

**sions from Apostolic Times  
ent Day**

*Motto—WE STUDY  
THAT WE MAY SERVE*

## AND BEGINNINGS

## Monthly Topics

Fore- runners of Modern Missions	The Carey Movement	Early Evangel- ism in America	A Decade of Missionary Beginnings	The Judson Movement	The Triennial Conven- tion and Its Work
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## AND METHODS

## Monthly Topics

History of the Southern Baptist Con- vention	Women's Work in Foreign Missions	History of the Conven- tion of the Maritime Provinces	Women's Work in Home Missions	History of the Conven- tion of Ontario and Quebec	Sunday School and Chapel Car Work
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## OPERATIONS

## Monthly Topics

Romanists in Europe 141,300,000	Romanists in America 7,000,000	Japan the Island Empire 34,300,000	Europeans in America 7,000,000	Mexico and Brazil 19,500,000	The Claims of City Evan- gelization
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## TRIUMPHS

## Monthly Topics

In Burma	In Mountain and Coast States	In Africa	In Canada	In Cuba	In Europe
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For the year 1899-1900 a modified and more directly helpful plan will give a summary view of the mission work carried on by the Baptists of America and Canada, in Home and Foreign fields, including the work of the Women's Societies.

From the Prospectus for the current year we quote the following:

The following list of topics will be treated during the year 1899-1900:

1899.

October—The New Testament Basis of Missions.

November—Some Forerunners of Modern Missions.

December—Carey and His Colleagues.

1900.

January—Baptist Beginnings in America.

February—Our Missionary Societies (Foreign).

March—The Story of Judson and the Burman Mission.

April—Our Missionary Societies (Home).

May—Among the Freedmen.

June—Daybreak in Assam.

July—Mexico.

August—Gleanings from Mission Fields.

September—Our Missionary Societies (Publication).

The organs of the other Orders contain very much valuable and inspiring information on missionary subjects, and frequently call attention to excellent material found elsewhere, besides publishing much in the way of leaflets and books. A dull missionary meeting is impossible for those who use these opportunities of learning how the kingdom is coming.

The missionary meeting is not all getting. Missionary committees have done much to bring about systematic and proportional giving. The Tenth Legion, connected with the Y. P. S. C. E., as well



as the Epworth Tithing Bands, illustrate the personal, practical aspect of missionary service.

(3) Another meeting for instruction is the temperance meeting. On the basis of what most of our young people are learning in the public schools as to the effects of alcohol upon the human system, the Young People's Societies are well on in the matter of building thereon a self-controlled manhood and womanhood. Familiarity with the pledge in the prayer-meeting leads many to be willing to take the pledge in the temperance meeting. The movement is toward total abstinence for the individual.

The material of the temperance meeting of the young people is no longer pathetic stories of inebriates and appeals to the feelings. But rather is it of such a kind as leads thinking young people to understand that the problem of intemperance is more than a personal one. It is a social, national, international problem, many-sided, far-reaching, and, therefore, wide and careful knowledge is a prerequisite for wise action. The young people in their temperance meetings are especially in need of instruction, and before they pass out into social and civil life they need to know not only the power of appetite, but the power of greed that has organized so formidable an opposition to those who seek to control the output of liquors sold for beverage purposes. Careful knowledge should be had also of the various means that have been and are now employed to abate the evils of intemperance. Local option, license high and low, the Gothenberg sys-

tem, the South Carolina experiment, the later North Carolina plan, the Minneapolis segregation scheme, the Anti-Saloon League of Ohio, the Prohibition Union of Rochester, not to mention the Prohibition party—all these methods are in use. What about them? Which, if any, of them shows the way out? A study of the situation from a Christian standpoint is the high privilege of the young people's temperance meeting, and great variety and interest can be had by such a determined effort to find out the actual facts, and make them tell the truth.

(4) General Culture. The ideas suggested by the Good Literature and Instruction Committees of the Endeavor Society and Baptist Union have been developed more or less carefully and attractively in departments in the Epworth Leagues and the Baptist Unions, and in these and other organizations more fully as Reading and Christian Culture Courses. Besides information concerning the Bible and missionary and temperance themes, effort is made to secure systematic reading and study of general and denominational doctrines and church history, of heroes and events in church and state, of scientific and philanthropic matters, and of general literature. Intelligent acquaintance with the history of the Church, and of the different denominations, as to doctrine, polity, genius, heroes, founders, makers, is believed to be excellent preparation for service. Not less important for young Americans is some reliable and workable knowledge of the State.

Our country is worth studying for its history, its statesmen, its prophets, its social and industrial life. The claims of general literature are everywhere allowed and pressed upon the attention of the young people. It is felt that the inspiration of the "Holy Spirit of Education" will be an excellent guide in the paths of Christianity so soon to be trod by the millions who are now under training in Young People's Societies.

It is not to be supposed that all the young people avail themselves of these opportunities of learning important things under wise leadership, but it is much that such courses are offered them, and membership in them increases year by year. They who make the best use of such helps have what has been called "the initiative" in active life. "The Epworth Reading Course, conducted now for seven years, has been an appreciable factor in thus equipping the American people. It has put great books into the hands of thousands. Great poems produced in this course set the heroic in young men in vibration; books for young people like 'Pushing to the Front,' filled with visions of a great career those who thought they had no chance; while the lives of Lincoln and Washington, read, loaned and borrowed from the Epworth League Reading Course, have disseminated ideas of the greatness of our country and its providential mission, and thus thousands were made ready to line up in the spirit of 'We will do again what our fathers have done.'"—*Epworth League Handbook for 1899.*

The Baptist Christian Culture Courses were or-

ganized to prepare young people for active service in the Church and world. Its promoters say: "Earnestness is essential, but without an intelligent directing force it is futile. Hence our watchword is educate." The scope and method of the courses is determined by this motto, "Culture for service." It was worked out through many obstacles. "In some quarters it was thought to savor too much of culture and too little of Christian service or devotion. In others, it was believed to present quite too severe a program for the boys and girls for whom it was designed. . . . Modifications have been made and will probably be made from time to time. Advanced studies by means of manuals have been projected for further indoctrination in Baptist principles. There still remains to be devised some course for Christian workers who would use their Bibles in winning men to Christ."

The above extract from the "Review of Seven Years," given at the Buffalo Convention of the B. Y. P. U. A., in 1898, shows the spirit behind these Culture Courses.

Beginning with October, 1900, an Advanced Christian Culture Course will be offered. A glance at its contents shows its great excellence:

THE ADVANCED BIBLE READERS' COURSE will be a four-years' study of the sixty-six books of the Bible, emphasizing the historical background, the contemporaneous history, the literary character, the doctrinal and practical teachings of each book, and its relation to the whole scheme of Biblical revelation.

THE ADVANCED CONQUEST MISSIONARY COURSE will be

a four-years' study of missions from the time of Christ to the present day, as carried on by every evangelical body of Christians in all parts of the earth.

THE ADVANCED SACRED LITERATURE COURSE will be a four-years' study of (1) A history of the Canon of the Bible, its principles, methods of interpretation, and present day questions in its investigation; (2) The origin, growth and character of the Kingdom of God; (3) Christian evidences, with biographical studies of the apostles; (4) Christian doctrine, with biographical studies of some of the leaders in the history of the Church.

A volume introductory to this course, by Prof. I. M. Price, is entitled "The Old Testament and the Monuments." (Chicago, \$1.25.)

As an illustration of the variety and kinds of literature offered for the instruction of the young people, take the prescribed course of reading for the last five years of the Epworth League, which is as follows :

PRESCRIBED COURSE OF READING FOR 1895-6.

"Pushing to the Front." By Orison Swett Marden.

"Sketches of Mexico." By John W. Butler, D.D.

"The Prayer That Teaches to Pray." By Marcus Dods, D.D.

"My Brother and I." Selected Papers on Social Topics. By W. I. Haven.

1896-7.

"The Vision of Christ in the Poets." By Charles M. Stuart.

"The Social Law of Service." By R. T. Ely.

"Torch-bearers of Christendom." By Robert R. Doherty.

"In League With Israel." By Annie Fellows Johnston.

1897-8.

"The Picket Line of Missions." Sketches of the Advanced Guard. By W. F. McDowell, J. T. Gracey, A. T.

Pierson, S. L. Baldwin, Jennie M. Bingham, W. F. Oldham, Mary Ninde, W. H. Withrow. Introduction by Bishop W. X. Ninde.

"Life of George Washington." The Ideal Patriot. By Edward M. Taylor, D.D. Introduction by Edward Everett Hale, D.D.

"The Ministry of Art." By F. M. Bristol, D.D.

"Life on High Levels." Familiar Talks on the Conduct of Life. By Margaret E. Sangster.

1898-9.

"The Founding of a New World." The First Three Hundred Years of Christianity. By Geo. H. Dryer. Prepared especially for the Epworth League. (For the Department of Spiritual Work.)

"The Star in the West." By Polemus H. Swift. (For the Mercy and Help Department.)

"Every-day Science." Scientific methods of observation and reasoning, from Huxley, Tyndall, Buckley, Le Conte, Geikie and Jordan. New articles by Atwell, Charles, Chapman and Roentgen. Compiled by A. E. Chapman. (For the Literary Department.)

"The Makers of Methodism." By W. H. Withrow. (For the Social Department.)

1899-1900.

"God Revealed."

"Lord Shaftesbury's Biography."

"The Great World's Form."

"Grandmont."

The members of the Young People's Christian Union of the United Brethren have already read and studied, among other books, Stalker's "Life of Christ" and "Life of Paul," Strong's "Our Country" and "The New Era," Carlos Martyn's "Christian Citizenship," Thompson's "Life of Abraham Lincoln," and Davis' "Life of Neesima," Murray's "With

Christ in the School of Prayer," Thayer's "Success and Its Achievers," and Scott's "Lady of the Lake."

The Baptist Unions, in their Sacred Literature Course, are reading and studying and talking over with one another some excellent material that ought to make wise unto salvation.

As an illustration of one method of conducting the Baptist C. C. C., the following is quoted from a letter received by the writer from his friend and fellow worker, Rev. H. E. Wise, of the First Baptist Church, Norwich, Conn., who has had much experience and given his brethren much help in these lines:

These courses were begun in the month of October, 1897. They embrace the Bible Readers' Course; the Conquest Missionary Course, for the knowledge of Baptist missions; the Sacred Literature Course, which aims at securing intelligent conviction as to the teachings of the Bible and their demands upon life. The first of these is pursued privately, the second forms the subject of the Young People's meeting once a month, while the third is followed in a class which meets alternate Tuesday evenings from October to April, inclusive.

The plan followed in 1898-9 was that of securing a printed syllabus of the subject matter furnished in the Baptist Union, and affixing the same to one side of the page of a note-book, leaving the opposite side free for the writing out of texts quoted, as well as for the recording of notes.

The method pursued during the first year was that of placing an outline of the lesson upon the blackboard, and filling it out with answers received from the class. The pastor being leader, he sought never to impart, if by questioning he could extract.

If in the outline there was any way of aiding the memory

by means of mnemonics, that device was seized. For example, in the introductory part, there were mentioned Six Hindrances to the spread of the Gospel. The initial letters of these made C. C. WARS. (C—onservatism, C—upidity, W—ordliness, A—ppetite, R—ationalism, S—uperstition.)

In Paul's first missionary tour, also, the initial letter of the places visited, in their order, made two simple words, ASP—PAII., with D attached. (A—ntioch, S—alamis, P—aphos, P—erga, A—ntioch, I—conium, L—ystra, D—erbe.) Once this was seen and reviewed a few times, the impression was permanent.

It was found necessary to iterate and reiterate. Hence, when five lessons were completed, the outline was placed on a single sheet—which could be scanned at a glance—with here and there an interrogation mark. This kept the previous work in view. Usually a brief review preceded each lesson.

Help as to order and contents of N. T. books was given: ARC, representing the initial letters of Acts, Romans and Corinthians; A-E-I-O, being the characteristic vowel of Galatians, Ephesians, Philippians and Colossians. Some of the important chapters of the N. T. were learned as to contents, especially the 15's of the Gospels, Acts, Romans and Corinthians. Not a few of the important texts of the chapters studied were committed to memory. We also furnished ourselves with a workable knowledge of the leading epistles. Galatians, being but six chapters in length, was easily remembered by a simple outline: Facts (1-2), Faith (3), Freedom (4), Fruit (5-6). Then followed that of Romans, which, while much more elaborate in treatment, was similar in purpose. After the logical development had been carefully noted, an outline of R's was given: Ruin (1-2), Redemption (3-4), Results (5-8), Rejection and Restoration of the Jews (9-11), Recompense, by consecration and conduct (12-15). Corinthians and James were treated in like manner.

Anything in the way of success achieved, will be due to



enthusiasm, perseverance and hopefulness. The idea was inculcated that we seek to make the material ours for efficiency in service, and thus actualize our motto—"We study that we may serve."

The Luther League has prepared four reading courses for its young people. The books suggested belong not only to General Culture, but to Ecclesiastical and Missionary Subjects; as well as to the region of private devotion. Lives of Luther and Melancthon, and Spener, and Francke, and Gustavus Adolphus are read side by side with "The Conversion of India," "Lutheran Foreign Missions," "The Deaconess's Calling," "Sacred Meditations," "Elements of Religion," "Lutherans in America" and the "Shoenberg Cotta Family." It has also contributed to the service of song a Luther League Hymnal, specially adapted for use in its Young People's meetings, containing Opening and Closing Services, Psalms and Collects, and thus it contributes its significant and appropriate feature to General Culture.

(5) Of the many other subjects that are worth studying in the meetings of the Young People's Societies, I name but one, Christian Citizenship—a very inclusive subject, dealing as it does with the way young people should behave when they get out of meeting.

The Societies of Christian Endeavor have made much of this, and so have the Universalist Young People, who have a special department and Secretary for Christian Citizenship.

In many Societies a special committee has in

charge the matter of promoting it. Some suggestive papers were printed in the columns of "The Golden Rule," some years ago, written by Professor Graham Taylor, and intended for class study. Dr. Josiah Strong's League for Social Service prints many leaflets bearing upon civil duties the study of which should precede any attempt at action, and so it is put here, although it belongs also to the second concern of a Young People's Society, viz., its Activities.

Before we separate to do anything, we would better find out in the meeting what, if anything, is best to be done. Meetings for instruction are by no means obstructions—as if the young people should grudge the time spent in learning, and pant for action, which, because unprepared or even unpremeditated, needs soon to be undone. And here, it should be said, is where the Societies are very liable to make mistakes, and act without due deliberation or due regard to the confronting facts.

Sometimes, it is to be feared, local Societies, local Unions, or even State or National Unions, are tempted by the example or incitement of others to act as organizations, instead of as individuals, or loyally to follow some call without considering whether they are called to do so or not. If ever the charge of priggishness could be justly laid at the young people's door, here is probably where it would come in. By rushing into the arena, as an organization, in behalf of any reform because others have done it, or in advocacy or disapproval of some pending legislation, because asked to, the Young

People's Society may unwittingly lay itself open to the charge of too much self-assertion. So many causes nowadays, good and bad, are asking the support of young people, that for the sake of the future of the Societies, any contemplated or invited action relating to the world without, ought to be passed through the ordeal of the meeting, and thoroughly examined and prayed over, before it is taken out and stamped with the seal of a great religious organization.

The exceeding great value of the periodicals published in the interests of the various Orders must not be overlooked. They bring to their readers a weekly or monthly budget of inspiration and instruction, gathering together within small compass a well-digested mass of material for all lines of work. These periodicals are the best text-books, and, apart from these, the Societies can do little or nothing. They are a mighty force, all too little used. The best preparation for work is drawn from these ably edited columns. The best program for work is here laid out. The best pushing of work is done by those who have fed on these healing leaves.

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## CHAPTER XX.

### THE WORKING OF A YOUNG PEOPLE'S SOCIETY.

#### II. *Its Activities.*

Such careful working of a Young People's Society in meetings for worship and instruction will give weight to that other kind of working we have

in mind, that denoted by Activities. It is not essential that this working should be corporate, but it should correspond to the corporate belief and spirit of the members of the Society. The Society need not act as a unit. Frequently it cannot, but the various works done by the young people who belong to the Societies should reflect the teaching and temper of the body. The activities are partly indicated by the names of committees and departments.

The transition from meetings to activities is made through the Social Committees and Departments of Social Work. The Young People's Socials occupy a strategic point. These free and informal meetings are not so much for the purpose of having a good time, as for giving a good time.

"Social to serve," "Social to save" are the watchwords.

They are the first steps taken by earnest Christian young people in going into society. They are not selfish gatherings. The altruistic spirit is cultivated. This is the theory and this the teaching of those who suggest and direct in this social function of the young people, and young people's socials are beginning to profit by the teaching. The social, while not a dress affair, may, and does, become a kind of dress rehearsal, a preparation for larger and wider social relations in the outside world. There politeness, unselfishness, consideration for others, efforts to bring out the best in others as belonging to society, as well as to the Society—all these find early and hopeful exercise. There, too, the prob-

lem of entertainment, what to do with our leisure time, presents itself for such solution as shall, while ministering to the needs of the individual, leave him free and disposed to serve society with all his powers.

Some excellent remarks on what a young people's social should be are found among the Baltimore Convention Papers of the B. Y. P. U. A., and are here given place for their suggestiveness.

If the music is good, and the atmosphere of the occasion is inspiring, enthusiasm will prevail, and all will be ready for the social hour, during which there should be no stiffness, no cold formality, no gossip. The utmost freedom should prevail, strangers should be introduced, and instead of talking about the persons who have read papers, or taken part in the debate, the things said in the papers and debate should be discussed. This will not only widen the range of thought and vision, and help all to become wiser and better, but will cultivate the power of expression and easy conversation; a power of great value and all too rare with the majority of people, especially among the young:

Many years ago, Margaret Fuller conducted conversation classes for the purpose of helping others to express their thoughts readily upon a subject. Our socials may be so conducted as to secure many of the benefits of such classes by hearty, animated conversation upon interesting topics.

A lady from the country, while spending a few days with a friend in town, attended a reception given by a certain society. She remarked afterward that she was surprised and delighted to find that they talk about things instead of persons, about what is going on in the world, discussing the desirability of underground telegraph and telephone wires, the schools, new books, and kindred

topics. This power should be cultivated by churches and Young People's Societies everywhere until the old régime is a thing of the past, and a purer, grander social life takes its place.

Out from such a social atmosphere the Young People's Societies enter upon their work of applying the knowledge gained in the meetings to the larger and wider and more influential activities of a life in the open.

If now we ask, what are the young people of our Societies doing? a much shorter answer can be given by setting down what they are not doing. Whole pages could be taken in the enumeration of what missionary and temperance and philanthropic and good citizenship work has already done, besides the work of spreading the principles and methods of their respective Societies at home and abroad.

In almost every field where Christian work is called for, representatives of Young People's Societies are to be found, and well to the front. Christian Endeavor has gone to sea in its floating Societies, into navy yards, into barracks and regiments of the army, into State prisons, into the ranks of the police and commercial travelers. It has worked among the life-savers, among the foreign-speaking peoples in our land, among the peoples of every land on earth, among the deaf and dumb, among the ranks of school and college young men and women. Endeavorers have found something to do everywhere. They have been active in all good causes. Their influence has been felt in the

homes of the unfortunate and degraded, in the halls of legislation, in the civil and political life of towns and cities.

It used to be thought that because Christian Endeavor emphasized the prayer-meeting, it was all prayer-meeting. Endeavorers do not, "meet to part no more," but to separate, filled with a new purpose and new knowledge for serving their Church in whatever respects it may serve the Kingdom.

The following, taken from a calendar of suggestions for Christian Endeavor work, compiled from the Societies, both Young People's and Junior, of the State of New Jersey, will indicate the breadth and intensity of the work:

### *I. Home Church Work.*

Deepening the spiritual life of members.  
Improvement in pledge-keeping.  
Raising consecration meetings to the ideal.  
Special efforts at soul-winning (29 Societies).  
Young converts' prayer-meeting.  
Catechism study.  
Prayer-meetings at homes of aged, sick and shut-ins.  
Taking charge of Sunday evening service.  
Parish visiting.  
Cottage prayer-meetings.  
Placing denominational papers in every family.  
Working with the Juniors.  
Organizing a Boys' Brigade.  
Supporting a free circulating library.

### *II. Local Work.*

Weekly open-air meetings.  
Fresh-air campaign.  
Picnic for newsboys.

Supporting local missions.  
Supporting trained nurse for sick poor.  
Paid year's rent for poor woman.  
Work among life-savers.  
Hospital work.  
Evangelistic meetings at trolley terminus.  
Work in tenement districts.  
Work in Young Women's Settlement, New York City.  
Securing remonstrance against saloons.  
Closing barber shops on Sunday.

### III. *Missionary Work.*

Increasing voluntary giving.  
Sustaining a missionary library.  
Work for the India famine sufferers.  
Sending carload of corn to India.  
Sending a member to the foreign field.  
Organ to new chapel in Japan.  
Paying college tuition of three young men in Mexico, preparing for the mission field.  
Undertaking the education of children in India.

Something like this is true of all the other organizations of young people elsewhere. The devotional departments are dynamos, generating power. The other departments and committees direct the power along desired lines. The individuals, or groups of young people, apply it where it is needed. Evangelistic work is not neglected, but the young are seeing, as their elders see, that religious work, to be stable and effective, must do more than bring men to accept Jesus Christ as Saviour. There must be training in the principles of Christianity, and, above all, and now most imperative, the application of Christianity to the life of the world. If much of the young people's activity is far re-



moved from the prayer-meeting, let it not be supposed that it forgets or forsakes the secret of its power. When the sick and aged and strangers are visited and cared for; when temperance and social purity are promoted; when the work of visiting hospitals, nursing, distributing flowers, starting industrial schools, running employment bureaus, coffee-houses, day-nurseries; of opening libraries, reading-rooms, art-rooms, night-schools, and the like; of furnishing Christian boarding-houses for young men—when these things are done, it is not because other more important things are left undone.

The mottoes that have been, or now are, the watchwords of the young people's organizations are in themselves rousing calls to activity. The loosely organized Societies wear as their breast-plate:

Look up and not down,  
Look forward and not back,  
Look out and not in,  
Lend a hand,

Or,

In His Name.

The more compactly organized inscribe upon their banners:

For Christ and the Church.  
Not to be ministered unto, but to minister.

Look up. Lift up.

All for Christ.

For the Glory of God and the Salvation of Men.  
Of the Church, by the Church, for the Church.

Inasmuch as Christian citizenship and social service are very much at the front in our words of late years, it may be interesting to note how much they have been in our deeds.

A paper by Secretary Baer, of the Y. P. S. C. E., on "Christian Citizenship," referring to the suggestions along that line made by President Clark at the Montreal Convention, in 1893, gathers up some of the work done by Endeavorers for their country during the following year. Among which he notes: A petition to the Legislature of Wisconsin for a Pure Politics Act; the carrying of No License in Madison and Janesville, through the influence of the young women; the supporting of a clean reform ticket in Spokane, and the Sunday-closing of saloons in Walla Walla; vigorous stand taken in California against open saloons; an anti-tobacco bill originated by a C. E. Society in Iowa, and its passage into a law; C. E. contributions to an enthusiasm in Kansas which elected a Legislature that drove out lotteries, closed gambling places, made gambling a felony and strengthened the prohibitory liquor laws. In Illinois, C. E. workers helped carry many towns for No License, and defeated the Humphrey Bill, framed in the interest of the race-track gamblers. In Missouri the battle has been for a better observance of the Sabbath, and Endeavorers have had a good share in it.

The work in the cities has many features in common. "In some cities like Philadelphia, Cleveland, St. Louis, Brooklyn, New York, Cincinnati, mass-meetings have been held and much done along edu-

cational lines that must bear fruit in the coming year." Special attention is called to the work done by the Syracuse C. E. Union, including resolutions denouncing penny-in-the-slot machines, gambling, etc., anti-lottery (Honduras) petition circulated and forwarded to Congress, local Union Good Citizenship Committees formed; successful efforts to secure the Mayor's veto of an ordinance passed by the Common Council at the request of sixty-eight saloon-keepers, forbidding temperance night lunch wagons. "During Fourth of July week, all Y. P. S. C. E. churches were asked to hold good citizenship prayer-meetings. Nearly all the pastors on the following Sunday preached good citizenship sermons, which were printed in all the papers, and five thousand copies of a good citizenship circular were distributed in the city."

The Newark (N. J.) Christian Endeavor and other Societies set forth a declaration of principles, some of which are:

"The Union shall strive to remove from the city all temptations to vice not lawfully permitted; shall attempt to check the purchasing of votes, and other abuses connected with the ballot-box; shall urge Christian people to attend the primaries of their parties and insist upon the nomination for office of men who are in sympathy with the object of this organization; shall submit to the proper authorities evidence to convict officials who are recreant to the trusts confided to them by the people. The Union declines to endorse any political party or support any independent nomination for office. It

hopes to accomplish these results by no hasty or spasmodic effort at reform, but by arduous, cautious and relentless effort, and requests the aid of good citizens in the furtherance of its principles. Secretary Baer quotes Rev. Dr. Charles H. Parkhurst as saying in Boston; "I was very much interested in what a prominent politician of my own city said the other day about the Christian Endeavor movement. He said: 'It is becoming an influence that will yet work a complete revolution in the State of New York.' 'But it is not a political institution at all,' said his friend. To this the politician replied: 'The Society will have all the greater influence on that account.' " And then Secretary Baer adds: "That politician was right. These millions of young people are not going to band themselves into any political organization or party or movement, but they are as individuals going to stand for a more intelligent spirit of patriotism and Christian citizenship everywhere."

Perhaps enough has been said to indicate the directions in which the activities of a Young People's Society move. To describe them fully is beyond the space at our command. They constitute the more open, visible part of the working of a Young People's Society.

A word or two about an agency that ought not to be overlooked, though mostly out of sight. I refer to Business Meetings. These have always been regarded as means to an end. They secure their ends by a modicum of parliamentary prac-

tice and debate. Most matters that need discussing are handled first by the Executive Committee or its equivalent. Plans for work largely originate there, and when digested are reported on to the Societies. There is little or no occasion to display one's knowledge of Cushing or Roberts. It is enough if the business meeting have a prepared docket, a defined order and a leader who knows how to put motions and prevent entanglements. Each committee or department does its own work in its own way. The business meeting is a sort of clearing-house for hearing and acting upon the reports of work done by the officers and various committees, and it is not so secular in tone and contents that it may not be held in connection with any prayer-meeting, even though that be held on a Sunday. Indeed, the business meeting may be said to furnish excellent material for a devotional meeting.

"It will not seem wise to insist upon too frequent meetings for purely business purposes, except so far as they can be energized by the spirit of devotion and loyalty, and be made a means of advancing the actual fellowship and spiritual growth of the body. In a word, it may be said that regular business meetings should be planned to occur no oftener than practicable, and special ones only when imperative. The principal business of a Society is not invention, but application. Operation is more effective than suggestion." (Baltimore Convention Papers.)

The extreme flexibility of the working of a Young

People's Society is thus apparent. Its meetings are largely without prescribed order of exercises, and its activities are as the spirit prompts. No one can tell in advance what a Young People's Society will do when it meets for worship, nor how it will act when it separates for work.

There is some ritual in some of the organizations. The Epworth Leagues have an order of exercises for the reception of members and the installation of officers in their own and in Junior Chapters, and for the graduation of the Juniors, as well as for the meetings of the Junior Leagues. The Brotherhood of St. Andrew has a Form of Admission, Special Prayers and a Suggested Litany for use at Chapter meetings. In some small societies there is a tendency toward the pompous and affectedly archaic, as in the Order of the Knights of King Arthur. But, generally speaking, there is a freedom and ease of movement in both the management and the manifestation of the various Orders that lessens friction and invites fellowship.

Specimens of some of these Rituals may be found in the Appendix.

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## CHAPTER XXI.

### JUNIOR SOCIETIES.

The Young People's movement on a large scale dates from 1881, with the first Society of Christian Endeavor. The first book on Christian Endeavor

appeared the next year, entitled "The Children and the Church." Within a short time the children were organized into Junior Societies, and the original Society and its fellows became Young People's Societies.

Work for the Juniors is now well organized and systematically carried on in all the great branches of the denominational and interdenominational work. It follows so closely in spirit and practice the young people's work in the various organizations that detailed account is unnecessary.

There are Boys' Departments of the various Brotherhoods. There are Junior Christian Endeavor Societies, Junior Epworth Leagues, Junior Baptist Young People's Unions, Junior Young People's Christian Unions, etc.

Much attention is rightly being given to the work for the younger people, for Christian nurture should begin early, as Horace Bushnell long ago pointed out. More or less successful attempts have been made to clearly separate between the work of the Junior Society and the Primary Department of the Sunday-school. Until it is seen and felt that Junior work is not merely Sunday-school work, that it attempts to do what the Sunday-school does not and cannot do, that training, not teaching, is the thing to be aimed at, the work of Junior Societies will fall short of the reasonable expectations of those who believe in it. It is believed that the children can be trained in habits and practices of prayer and testimony, in knowledge of doctrine and Church history and of good things to be done, as

well as in methods of doing good, and where the Junior Prayer-meeting is faithfully and believingly used to bring out the expression of the religious life and to produce impressions of the value of religious knowledge, the Juniors become, upon graduation, useful and immediately helpful members of Young People's Societies. Where Junior work is for entertainment, for mere instruction, for telling things, for simply learning without practising, it always proves unsatisfactory. When it is, in purpose and practice, correlated with the young people's work towards which it looks and leads, it responds to its underlying thought, and its members give glad and ready answer when called to "come up higher."

The Junior pledge taken in most Societies is a modification of the Young People's pledge. The Endeavor Juniors use this pledge:

Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would like to have me do; that I will pray and read the Bible every day; and that, just so far as I know how, I will try to lead a Christian life. I will be present at every meeting of the Society when I can and will take some part in every meeting.

The Epworth Juniors promise, with the help of God,

To try always to do right.

To pray every day.

To read every day in the Word of God.

To abstain from profane language.

From the use of tobacco and from all intoxicating liquor.

To attend the morning church service and the regular meeting of the Junior Epworth League.



A similar pledge is optional with Baptist Juniors.

The avowed objects of Junior work, as declared in the several constitutions, are the early conversion of the boys and girls; their entrance into the Church; instruction in the privileges and duties of church membership; the promotion of an earnest and intelligent spiritual life; enlistment in practical Christian service; encouragement in the study of the Bible and other good literature, in systematic beneficence, and their training for and graduation into the Young People's Society.

The Juniors have their own prayer-meeting topics and daily Bible readings, their own courses of study in Bible, Catechism, Doctrine, Church History, Biography and Missions, and their own papers, in most of the Orders.

It is not a passion for organization that has brought into the ranks of Endeavor Societies the Intermediate Society, between the Juniors and the Young People; the Senior Society, above the Young People, and even the Mothers' and Parents' Society brooding them all. It is rather a desire to adapt tried methods of Christian inspiration and service to all classes and ages in the Church, and to get and hold all Christians within the influence of a successful Christianizing agency.

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## CHAPTER XXII.

### YOUNGER PEOPLE'S SOCIETIES.

The preceding pages have shown that neither age nor sex is spared in the great organizing move-

ments of the century. The earlier organizations took in and still take in all of whatever age who desire associative stimulus in doing good. There are many who are not young in years who serve in Lend-a-Hand Clubs and in the Order of the King's Daughters and Sons. The Young People's Societies in many places contain the elders and brethren, the fathers and mothers. In certain local churches the Young People's Society is such only in name. We have seen a growing tendency in the young people's movement to reach up and hold the graduates by means of Senior Societies of Christian Endeavor, and Advanced Study and Reading Courses, as well as to reach down and save for service the boys and girls. They follow in this the reach of the Sunday-school, the Missionary Societies and the Young Men's Christian Associations.

The Sunday-school has always had its primary class. It began, as we know, with the street boys. The missionary organizations have their Young Ladies' Auxiliaries, their Boys and Girls' Home Missionary Army, their Mission Circles, even their Cradle Rolls.

The Boys' Branch of the Young Men's Christian Association is receiving now much attention. The Woman's Christian Temperance Union has its Y's and its Loyal Temperance Legion. The White Cross Society has its Knights of the Silver Cross. Temperance lodges have their juvenile departments; social settlements, their boys' clubs.

The Society for the Prevention of Cruelty has

its Bands of Mercy, and society in general has its George Junior Republic Associations, and its Good Will Farms, and its Boys' Clubs in almost every large city. The late Colonel Waring enrolled the boys and girls of New York City in Juvenile Leagues of the Department of Street Cleaning.

From Switzerland we have its idea of its Boys and Girls' National History Association transplanted, modified and named the Agassiz Association—for the boys and girls.

From Scotland we have the Boys' Brigade. From the Rev. William Byron Forbush, Ph.D., Litt.D., of Charlestown, Mass., we have a movement called 'The Men of To-morrow, "a clearing-house for ideas on boys," and an Order of Christian Chivalry, a knightly fraternity, with loyalty and service its themes, and its name the Knights of King Arthur.

And what shall I more say, for the time and space would fail me to tell of the Boys of U. S. A., a modification of the Junior Republic; the Captains of Ten, an industrial order, "an adaptation of the old-fashioned Girls' Mission Circle to boys' needs and tastes;" The Coming Men of America, "a secret lodge for white boys of good character;" the Patriots of America, a similar society; the Ministering Children's League, the Princely Knights of Character Castle, and others that might be named, some of which, with those already mentioned, may be found in a little pamphlet of thirty-one pages issued by Rev. Dr. Forbush, entitled "A Manual of Boys' Clubs."

All this indicates that the boys and girls are not

being neglected. Indeed, they are beginning to be appreciated and fitted for the places they so soon will fill.

Rev. Dr. Forbush's idea of the Ideal Boys' Club is worth quoting, in part, just here.

By a boys' club he means "an organization for boys for a worthy purpose under an adult leader." Its basis is real boys from fourteen to eighteen years of age. Its five essentials are: a leader, an abiding place, a form and plan, preparation and order.

The relations of the club are four:

1. To the home. "Condemn any club that does not somewhere touch the home. Never form a club among boys who spend their evenings quietly at home."

2. To the school. "The club should supplement, not review, school work."

3. To the church. "In the country I believe that boys' clubs should always be in churches, and in the city, too, except those of a rescue mission or social settlement character."

4. To the public. "Remember that in the boys' clubs you touch the public of to-morrow."

Reference has been made to the Boys' Brigade, which, as belonging more directly to the Sunday-school, does not fall to be treated in this volume, but which, as illustrating a widespread and beneficent organization, with results issuing apart from Bible study, deserves more than a passing notice.

This work, so dear to the heart of the late Henry Drummond, first took root in this country in the Westminster Presbyterian Church, San Francisco,

California, in 1889, although the idea of forming Sunday-school boys into military companies under the direction of the Church was put into practice much earlier. The brigade consists of local companies of twelve to forty youths, from twelve to twenty-one years of age. The conditions of membership are attendance at some Sunday-school and subscription to the following pledge:

"I promise and pledge that I will not use tobacco nor intoxicating liquors in any form; that I will not use profane, vulgar nor indecent language; that I will obey faithfully all the company rules, and that I will, at all times, set an example of good conduct to my comrades and other boys."

The company is attached to some Christian organization, generally the church. All meetings of the company are conducted under military regulations and discipline. The required meetings are: 1. Some religious exercise, either a Bible drill, prayer-meeting or Sunday-school. 2. A weekly military drill, conducted strictly according to infantry tactics of the United States Army. There are physical and moral gains from the drills and discipline. Respect for religion is secured and promoted. The Sunday-school rises in the boy's estimation because he gladly belongs to it, and continuous associated Bible study, whether in Sunday-school or company-wise, witnesses to the importance of an interest which the growing boy is prone to undervalue.

To the argument that the military form will tend to promote a warlike spirit and encourage the pas-

sion for fighting, the promoters of the movement say, in the "Manual of the American Branch." "It is consistently military, and for two reasons. First, for the purpose of system and thorough organization. Second, if boys are taught military tactics at all, it is worth while to teach them correctly and completely. But mark this and forever remember that the Boys' Brigade is above all for spiritual conquest; its object is to advance Christ's Kingdom among boys. It will not and must not be done with the sword. But just as the boy Jesus learned to ply the hammer and saw and chisel of His father's craft and thus was trained in reverence, obedience and self-respect, so may our boys, through military drill and Bible drill and patriotic study, learn habits of self-restraint; learn that victories over self are those that shine in everlasting records; learn that to fight for Jesus means to fight for the poor and the weak and disabled; learn that the reveillé for which they must prepare is that which will sound on the resurrection morn, when, shoulder to shoulder, youth and old age shall march to their eternal reward."

The first permanent organization was effected in 1890 and called the Boys' Brigade Council in the U. S. A. In 1895, headquarters were transferred to Chicago. A new organization resulting from the federation of some others working along brigade lines, was formed and incorporated as The United Boys' Brigade of America. It branched out on wider military lines, such as departments, divisions, brigades and regiments. At the National Council held in Philadelphia in 1898 a revised Constitution

was adopted, regular monthly meetings of the Board of Trustees were provided for under the general oversight of the Commander-in-Chief, Prof. O. C. Grauer, whose address is 203 Warren avenue, Chicago, and who is editor of the official organ, the "Boys' Brigade Monthly." It is estimated that more than 50,000 boys are connected with companies in different parts of the world.

"The outlook at present for an earnest, wise, aggressive and united work is more bright than ever before in the history of the movement."

A recent Council held in Boston in September of this year emphasized the spiritual features of the work, and general assent was given to the declaration that all officers of companies should be Christian boys.

Mention should be made also of the preventive work of the Church Temperance Society of the United States of America, organized under the name of the Church Temperance Legion, and comprising, besides Veteran Knights, the two Orders of Knights of Temperance, for boys and young men between sixteen and twenty-one years of age, and the Young Crusaders, for boys between eight and sixteen years of age.

These Orders bear much resemblance in purpose and working to the Boys' Brigade, though worked out independently. There is a declaration or pledge covering soberness, purity and reverence, training in military drill, athletics, declamation, American history and citizenship, a sufficiently elaborate ritual and initiation, and all for

the purpose of creating what Prof. Drummond desired to bring about through the Boys' Brigade, viz., "Manliness in Boys."

The headquarters of these Orders are at the Church Missions House, 281 Fourth avenue, New York. B. F. Watson is General Commander, and Robert Graham Adjutant Commander and Secretary of the General Council, the governing body. The Council issues a Hand-book of the Church Temperance Legion, which gives all necessary information.

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## CHAPTER XXIII.

### CONVENTIONS.

It could hardly be expected that the Young People's Societies would escape the influence of the characteristic American habit of meeting with somebody. A large part of their growth and usefulness has depended upon the small and large meetings for inspiration and fellowship, which have been a marked feature of their work. From the first Local Union of Endeavorers, in New Haven, Conn., in 1886, to the World's Christian Endeavor Union, formed at Boston in 1895, and the International Convention set for London in 1900, there has been an almost continuous and bewildering variety of convenings under different names, in different organizations, of the forces of the Young People's Societies.



The Local or District Union naturally came first ; then the State, National, International and World's Unions. The Christian Endeavor movement, having the start, naturally set the pace and the spirit of Union work. Connecticut formed the first State C. E. Union in 1886. Other Local and State Unions followed apace, till the whole field of Christian Endeavor was covered, and almost every local society was in touch with some Local Union.

The Local Union is composed of neighboring societies, meeting several times yearly in mass-meeting "for inspiration and fellowship." These words declare the purpose of the gathering. They are applicable to all such gatherings, State, National and International. These Union and Convention meetings of the Endeavor forces are not legislative bodies, not business meetings. They vote nothing. They resolve sparingly. They give opportunity for exchange of views on subjects common to the organization, for confirming and strengthening the faith of the disciples, for fraternal meeting with fellow members of the body, belonging, many of them, as in the C. E. Union, to different denominations, and for the expression of denominational fellowship. The programs are not stereotyped (may they never become so !). They adapt themselves to the particular situation. They aim at instruction, but as a means to inspiration. They are meetings for the young people, the laymen and lay women, and some of the most effective work done is done by those who are not entitled to enclose their names between a Rev. and a D.D. They open the way for better

acquaintance with the members of other societies, and, incidentally, as in the case of the International Conventions, broaden knowledge of our churches and of our country.

A State Convention is an enlarged Local Union meeting. An International Convention is a magnified State meeting, slightly tending to overgrowth, but, as yet, fairly manageable.

For some years Christian Endeavor had the field to itself convention-wise. Since the rise of the two other extensive organizations, the Epworth League and the Baptist Young People's Union of America, a triple line of great conventions has been traced, covering East and West and South and North, including Canada, while lesser organizations have left their mark, in various places, as distinct, if not so large.

In the earlier days of the young people's movement, when conventions were somewhat new, there may have been more enthusiasm than exists to-day. It is probable that the new generation of young people just entering the work lacks that *esprit de corps* in the matter of attending meetings somewhere else that gave a crusade-like aspect to the earlier volunteers. But the abating of fervor in travel does not mean a cooling of the spirit of fellowship and of work. The lessons learned from so many conventions, large and small, abide and influence the present activities.

The Endeavor hosts have, year by year, rallied to their National Conventions, clinging to New England for four years (1882-1885). Then, hesi-

tatingly crossing the Hudson for two campaigns at Saratoga (1886-1887), they dared and invaded Chicago the next year, and were seen of America. They gained new friends, and began to be international because of Canadian allies.

Then followed a decade of great international conventions, attended by numbers ranging from 6,000 to 56,000, held in successive years in Philadelphia, St. Louis, Minneapolis, New York, Montreal, Cleveland, Boston, Washington, San Francisco, Nashville and Detroit. The New York Convention, with the then unexampled attendance of more than 35,000, awakened great enthusiasm, and attracted much astonished newspaper attention, and men began to inquire whereunto this would grow, and whether another convention of like size could be brought together under one management in any one place. But as (some think) God would have it, about this time the great interdenominational Young People's Society of Christian Endeavor was confronted, or, to speak more truly, supported on either wing by two vigorous armies of denominational name, whose rapid mobilization and ready movements were among the phenomenal things of those days.

The Epworth League, organized at Cleveland in 1889, began its series of biennial international conventions at Cleveland in 1893. The Baptist Young People's Union of America, organized in convention at Chicago in 1891, entered at once upon its denominational international conventions, and followed Chicago in yearly meetings at Detroit, In-

dianapolis, Toronto, Baltimore, Milwaukee, Chattanooga, Buffalo and Richmond. It includes the Southern and Canadian Unions.

The Epworth League has visited in biennial conventions Cleveland, Chattanooga, Toronto and Indianapolis. Its northern and southern branches in Canada, and the M. E. Church, South, have been represented in these gatherings.

Meanwhile, the Christian Endeavor Society, only slightly weakened by this readjustment of existing societies and this almost miraculous springing up of new ones, found it necessary, in 1893, at Montreal, to enlarge the place of her tent, and in subsequent yearly conventions has used one or more tents in addition to the armories and halls and churches which the convention cities supplied. The tent life was adopted by the Epworth League at its Chattanooga Convention to meet the needs of its crowded gathering.

Conventions have not been confined to America. In all lands where the young people's movement has gone, whether in the denominational or interdenominational forms, there the convention features have been seen, and there, as here, they furnish inspiration and fellowship and *pou sto* for moving earth a little nearer to heaven.

Whatever differences of opinion may exist as to the wisdom of holding such great gatherings at all, or so often, or as to the economy of them, it is pretty evident that they meet a demand not yet fully supplied for wider fellowship and conference among the young people of the Church of Christ. Even

the denominational organizations of young people have contributed to this demand. Loyalty to one's own denomination does not preclude, it includes, loyalty to the one Church. Knowledge of one's own denominational history and genius sharpens the appetite to taste and see the good that is in other denominations. That Christian Endeavor was unable to include under its standard all the young people of all the churches was not its fault. It may prove its salvation, as well as the salvation of all.

The growth side by side of these three great young people's organizations, for the past decade, and the friendliness which they speak, and generally act, toward one another is doubtless preparing the way for something even better than an all-embracing catholic Christian Endeavor Society.

In connection with the Tenth Anniversary Jubilee of the Epworth League, in 1899, the "Epworth Herald" of May 13, published "Greetings from Kindred Societies," from the King's Daughters and Sons, from the Evangelical Association, the Christian Endeavor Society, the United Brethren, the Baptist Union, the Luther League, from English and Canadian Endeavorers and from the Wesley Guild of English Methodism.

The conventions and convention work of the Brotherhood of St. Andrew, while on a smaller and less enthusiastic scale, illustrates the same spirit of meeting together and talking over things. The leading idea of the Brotherhood—personal hand-to-hand work for saving men—must be invigorated

and directed by the associated wisdom of convention proceedings, and so, from the first, yearly conventions of the Brotherhood have been held, drawing to them a larger and larger representation of widespread Chapters, not only from Canada and the British Isles, but also from the West Indies, South America and Australia.

In point of numbers in attendance, these meetings have been small, but their influence upon their own and other churches, has not been inconsiderable. From Chicago, 1886, where the first convention met, to Buffalo, 1897, where the first international convention was held, the story of growth through conferences and extension work by individuals is very interesting. These conventions have some legislative power, but their chief purpose is to serve as "schools for training workers, and occasions for Christian fellowship." As in other orders, they have marked the steps of forward progress, so that the history of the conventions is almost equivalent to the history of the Order. Conventions have been held in successive years in the following cities: Chicago (1886-1887), New York, Cleveland, Philadelphia, St. Louis, Boston, Detroit, Washington, Louisville, Pittsburg, Buffalo, Baltimore and Columbus.

The Brotherhood of Andrew and Philip, beginning at Reading, Pa., with its first convention, has had yearly gatherings since; for four years meeting successively in Reading, Philadelphia, Baltimore and Bethlehem, receiving accessions from other than the Reformed Churches, by the way, and

voting federation of Chapters at Bethlehem (1892). At New York City began the first of its Federal Biennial Conventions. In alternate years since then it holds its denominational convention. Its fourth biennial was held at Baltimore in 1899.

As in the Brotherhood of St. Andrew, personal work and responsibility is the marked feature of development.

The Young People's Christian Union of the Universalist Church, organized at Lynn, Mass., in 1889, returned thither for its Decennial Convention in 1899. It has visited in succession during the decade Lynn, Rochester, Cleveland, Reading, Pa., Washington, Harriman, Boston, Jersey City, Detroit, Chicago and Lynn. The Union is especially interested in extending the organization of the Universalist Church, and has made a good beginning at Harriman and neighboring cities in the South. It invites co-operation in convention work with other Christian bodies, liberal and otherwise, and at its Decennial Jubilee it recommended that more emphasis be laid upon the spiritual side of its work.

There is not space to speak particularly of the convention work of other no less important Orders.

Frequent meetings for conference and fellowship, for gathering inspiration from the glowing utterances of great leaders, for learning about things that others have done, for actual experimentation on the spot, for making and renewing Christian fellowship with fellow Christians of other names—this

is the feature and this the promise of all convention work from the Local to the World's Union.

A study of the convention work will show how quickly and wisely it meets the particular questions that arise from year to year in the life of Church and State, also how far removed the conventions are from ministering to mere platform oratory. Year by year they have grown into great Summer schools of practical teaching and doing. The feature of lasting influence is not the set speeches, but the various workers' conferences, schools of practical methods, committee meetings and practice meetings, which tend of late to multiply themselves because there is a demand for them. This practical and far from prosaic feature is the poetry of the movement. In the Appendix will be found a scheme of the conventions of the leading Orders, with notes of development.

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## CHAPTER XXIV.

### FEDERATION.

The realization of some working plan by which a nearer exchange of denominational genius and good will can be made than through fraternal greetings such as all are quite ready to write and speak, is the great desideratum of Christianity to-day. The promise of Christian Endeavor will yet be fulfilled, but it must needs come in a different way, or at least by a longer route, than that in which it seemed



to be coming. The early days of Christian Endeavor, those first seven years, saw the young people of different denominations frequently met together in Local and State Unions "to increase their mutual acquaintance, and to make them more useful in the service of God." They talked of things about which they were agreed, and in which they could co-operate. Their methods of work were not prescribed. There was variety enough to interest and instruct. They sought to gain strength for Christian living and working within the lines of their own Churches, and with no visible sectarian spirit. The pastors and older members of the churches met with them. Each local society, while loyal to its own church, was learning to

Look out and not in,  
And lend a hand.

There was much co-operation, little or no competition. Many common religious and moral interests of town and city and country came to be considered and worked at by these federal Unions. This was the only young people's way at first. Christian Endeavor seemed large enough and flexible enough to meet all demands for co-operative fellowship between the denominations. Many Young People's Societies in very many denominations still find the C. E. plan ample and satisfactory. The more than thirty denominations that officially or semi-officially recognize this plan as suitable for their young people bear testimony that the test of eighteen years of interdenominational co-operation has not failed of any appreciable good thing.

Within the last decade the rise of the more or less denominational societies, while it has seemed to substitute competition for co-operation, has doubtless inherited such a tendency to interdenominational affiliation as will ultimately work out the highest good for all branches of the young people's organizations. So far as it appears, the kindest feeling exists among each for all. The words of appreciation and good will that pass and repass between the Jubilee and Convention and Anniversary meetings are manifestly sincere. The beginnings of co-operative work for the whole Church of Christ and through it for the world, are already here. Local societies are looking into the working of sister societies in other church connections, and acquainting themselves with what the young people are doing who are a little differently organized, who wear a little different badge and work on somewhat different lines. Local Unions of C. E. and B. Y. P. U. A. and Epworth Leagues are learning from one another, either in their own separate meetings or in union gatherings of all three, or in union efforts of all three. There is a feeling after, if haply we may find and use in a modified or unmodified way, the good things of other societies. It is possible to show a still wider fellowship. Nothing hinders the Young People's Societies of the three great Orders named from taking account of the work and methods of all other Orders among young men or young women, in whatever denomination they may be found, or if they are of no denomination. And out of this seeking to know there

will naturally and necessarily follow a striving together to do. The first field, then, of a newer and higher realization of interdenominational co-operation and affiliation than Christian Endeavor can at present offer, is to be found in the local work of cities and towns. The beginning of a practical federation of all Young People's Societies for seeing and doing the work of our common Lord has already been made in some places. Even though no farther steps be taken to bring together for wider study and learning of each other the State and International Conventions of the different Orders, this alone will be well worth a thorough trial.

Instances are on record where the Young People's Societies of a city or large town, belonging to different denominations and different organizations, have come together to learn from one another and to lay plans for co-operative work in moral, philanthropic and civil fields within the bounds of the city or town. The young people are trying to do what their fathers in the churches are trying to do, that is, realize comity and appreciate co-operation. Without incurring any danger of committing themselves or their churches to any scheme of organic union, Christian unity may be made to appear at once, and these young disciples in the wide and unprejudiced exercise of faith and hope and love may lend an efficient hand in showing how "they all may be one."

The time has come when kindly words of greeting should take to themselves feet as well as wings;

when the State Conventions of each Order should familiarize themselves with the work and aims of all other Orders, especially those who work along similar lines. What hinders the next State Endeavor Convention from hearing about the State B. Y. P. U. A., the Epworth League, the Brotherhoods of St. Andrew and of Andrew and Philip, &c., &c., either in prepared papers or through invited representatives of those Orders? Such practical effort after mutual knowledge, such comparison of ideals and ideas, is on the way to the best kind of federation.

We have seen already some of the respects in which the Orders differ. With perfect loyalty to our own Order, we may be encouraged to hold ourselves in readiness to acquaint ourselves with any or all others, and to co-operate with them as occasion may require. In the International Conventions of Endeavorers, the interdenominational meetings break up into denominational rallies. The practice is worthy of imitation in the State Conventions. And if all young people were Endeavorers, the relative claims of denominationalism and interdenominationalism would thus be met and studied. But since all Young People's Societies are not of the Christian Endeavor type, there is greater need that the more or less denominational Orders should, occasionally at least, unite their forces for inspiration and fellowship and instruction, as well as for action in co-operative work.

Many societies of the B. Y. P. U. A. and other denominational Orders which are Christian En-

deavor have a double advantage in sharing the spirit and meetings of both organizations.

The recent failure of a very hopeful attempt to secure closer relations between the Y. P. S. C. E. and the Epworth League is not a proclamation of determined separateness and churchly disintegration. It is not to be taken as a blow at Christian unity. It is simply the continuance of the policy adopted from the first of "temporary segregation." It does not discourage "practical catholic co-operation," but seeks it in another way. Without doubt the Epworth League is sincere in adopting as its sentiment and promulgating John Wesley's words, "I desire a league, offensive and defensive, with every soldier of Jesus Christ;" and those of Bishop Simpson, "We live to make our Church a power in the land, while we live to love every other Church that exalts our Christ."

In these days of discussion on federation, its desirability and practicability, and of actual application of its principles seen in recent Councils held in our own country of representatives of the Congregational and Presbyterian polities, it was to be expected that the Young People's Societies in the churches would share in the movement of thought, and as they have largely contributed to the strength of the movement it has been questioned whether they were not best fitted to be the field of its manifestation, so again a child leading them.

In the issue of "The Independent," April 1, 1897, there was a symposium participated in by representatives of several young people's organizations

on the question, "Shall the Young People's Societies Be Federated?"

Bishop Ninde, of the Epworth League; Secretary Baer, of the Y. P. S. C. E.; Secretary Chivers, of the B. Y. P. U. A.; President Landis, of the Y. P. C. U. of the United Brethren; President Eilert, of the Luther League; President Spreng, of the Young People's Alliance of the Evangelical Association, and others took part in the discussion opened by Dr. Carroll, of "The Independent," who hoped for an alliance or federation which should provide for a general congress or conference of all Young People's Societies in '1900, the closing year of the present century.

Bishop Ninde says that the Epworth League is already "fully committed to the general plan of an alliance or federation of the Young People's Societies," that the Board of Control has indorsed the suggestion of the above-mentioned congress, and thinks that "if there could be occasional conferences between the responsible managers of the different Young People's Societies, no doubt many ways could be devised for active co-operation and strengthening the bonds of fraternal sympathy. Especially might the cause of Christian missions, both in the foreign field and in the destitute parts of the home field, be greatly promoted." Secretary Chivers thinks that "the suggested federation will win acceptance only as it furnishes adequate reason for being. . . . If it can be shown that there are practical ends to be gained, of sufficient importance to justify the formation of a new body,

there is little doubt that hearty co-operation could be secured."

Dr. J. T. Beckley, a Baptist Trustee of the United Society of Christian Endeavor, says that "the Christian Endeavor movement has been the strongest force in this direction. Its genius is to attach the Society loyally to the local church, and yet to bring it into the widest and sweetest fellowship with all who 'profess and call themselves Christians.' Its history, its priority, its phenomenal growth, point to it as 'the logical nucleus for such a union.'" Speaking as a Baptist, he says that his "own communion is one of the largest and strongest; but no denomination is large enough and strong enough to hold rival camps of young people. The smoke of the early conflict has passed away, and to-day there are City Unions and State Associations, where, so far as the denomination is concerned, the problem is solved, the federation idea is a success, and Baptist Union and Christian Endeavor Societies work together as one. I can hardly conceive of a greater blessing than the federation of all the societies of every name both North and South." And he adds: "The importance of federation as facing social problems cannot be exaggerated."

President Landis says that his Union is "ready for such a movement, and will heartily welcome it." President Eilert points out some of the difficulties of federation arising from differences of doctrine and belief, questions whether the results of the proposed conference would justify its being called

together, but adds: "It may be, then, that the gathering together of such a vast army of young Christians as represented in the various organizations mentioned would exert a powerful influence for good upon those who are still of the world, and emphasize with no uncertain sound the fact that the greater number of the young men and young women of this nation are enlisted under the cross of Christ." President Spreng is sure that the proposed conference "would emphasize the essential unity of spirit which exists between all its constituents. It would facilitate co-operation on lines of philanthropy and civic reform, if not, indeed, in general evangelistic and missionary campaigns."

Secretary Baer points out the historic attitude of Christian Endeavor with reference to the federation problem, and the partial realization of the idea within its own ranks, as indicating the attitude of the Y. P. S. C. E.

This generally favorable attitude of many societies to the federation idea will doubtless act as an incentive to the realizing of the same on a small scale in Local Unions. Something of what has been attempted and accomplished in this direction has been indicated above. It is better to begin at this end and let federation be a growth, rather than to push for formal organization, however informal, and make it the standard to which all must come up.

It is quite evident that segregation is reaching its limits, that co-operation is getting to be stronger than competition, and that affiliation, alliance, federation are in the ascendant. The coming "ism" is interdenominationalism.



## CHAPTER XXV.

## RESULTS.

The Young People's movement has been long enough on foot to enable us to reckon up some results.

I. *Results Aimed At.*—Among the earliest newspaper articles from the fertile pen of President F. E. Clark, was one entitled "How One Church Cares For Its Young People." This was the first notice given to the world of the existence of a Society of Christian Endeavor, and it struck the keynote of the entire young people's movement—a movement to train the young people in and for the Church. The first Society was of the Church. The whole movement starts from the Church. The local Church is everywhere the unit, with power to form and conform as the local and denominational needs require. It was training for Christian character and service, not the exhibition and manœuvring of experts and regulars that was aimed at. Much of the criticism of the young people's society forgets that it is still a training school for the Church, as the Church is the training school for the Kingdom. Undergraduates are not expected to display the poise and perfection, the wisdom and persistence of graduates, even under the ablest instructors. The first and best results of Young People's Societies are to be looked for in the societies themselves, and in the churches to which they belong. The training of young converts for effective work through the Church, in the world, for the Kingdom requires

time, and does not much lend itself to display. The influences of the societies upon those members in them who are not Christians are often intangible, while effectually moulding character. The systematic training of young people in the churches, the promotion of intelligent and vital piety, the waking of soul to see the possibilities of culture and citizenship for Christ's sake, are things that go on unheralded, untabulated, but they are important, because true methods of pedagogy. It is a great thing to have rallied the young people to see how much they need the Church, and how much the Church needs them. This army of Endeavorers, with all its divisions, mustered in and being drilled promises great things in the conflict with evil.

II. *Results Achieved.*—But it is not all promises. The promise of the early days has been kept. We can speak of results achieved. There has been a wakening and widening and deepening of Christian life among the young, seen in steady growth in spiritual knowledge and power, in the many new fields of service entered by these young recruits, in the steadying of the active Christian life by quiet meditation and "practice of the presence of God." Thousands upon thousands of young people have attributed their consecrated purposes to be all and do all they can to the influences of these societies. A mighty host of young believers has grown up out of the associated memberships, swelling the ranks of active members. Inspiration caught in the society has sent many young people out to win their fellows for Christ in personal talk, in cottage meetings, in

noon-day gatherings along the way, and at the great conventions.

Results have been achieved for the Churches with which these societies are connected. Many of the earliest members of the societies have graduated into the regular, and, because of them, more systematic and vigorous work of the Church, and the principles and knowledge have been taken over and laid at the feet of the working Church. Many who are still in Young People's Societies have entered with a will into the Church activities and made a place for themselves, without struggle, with the hearty good will of the older Christians. The writer knows a Church which, for fourteen years, has cherished and nurtured and profited by its Society of Christian Endeavor. Graduates of that Society, in the Senior Society, so called, are among the foremost workers in the ranks of the Church. Nine of its eleven officers have been, or are, Endeavorers, four of its five trustees, eight of its ten Sunday-school officers, twenty-one of its twenty-four Sunday-school teachers, all of its ushers and almost all of its choir. Christian Endeavor members are on the executive boards of its foreign and home missionary societies. The superintendents of the Young Ladies' Auxiliary of the Woman's Board of Missions, of the Children's Mission Circle, and of the Cradle Roll, are all Christian Endeavorers.

This is by no means an unusual thing after all these years, and the steady promotion from lower grades in all the societies is making itself felt as a

well organized, well-drilled, spiritual power within the ranks of the Church itself.

Not only have the Churches received new and trained life through the co-operation of the Young People's Societies, but a movement is going on to secure forever the benefit of this valuable accession. In the Christian Endeavor organization it takes the form of the Senior Society, and its counterpart will be sure to appear in other organizations when the need is felt. This Senior Society consists of "those who, by reason of increasing duties or age, or for any other good reason, are not able to fulfil their duties as active members of Young People's Societies of Christian Endeavor, but who yet desire to maintain its principles and methods, together with other older Church members who may wish to associate themselves with the Society for the object above named and on the basis of the pledge." This is an advance step, and is intended to capture the Church and help it in its training for the work of the Kingdom. "This Society will have very few rules and regulations, no officers (necessarily) except a lookout committee, no meetings of its own except an occasional business meeting, but all its energy will be put into the Church prayer-meeting and other existing channels of Church activity." Its pledge is the Young People's Pledge, slightly modified and enlarged, to cover regular and systematic giving. This Senior Society "preserves and conserves the energy and training furnished by the Christian Endeavor Society."

There are some Churches which have been organ-

ized from the start on Christian Endeavor principles and methods. The "Burlington Plan" of Church work is largely an adaptation of Christian Endeavor methods. It seeks "to gather into one harmonious system various lines of work that singly have had large success in many Churches. It concentrates attention upon those things which ever must be the centre and soul of the Church work, the Sunday preaching, the mid-week prayer-meeting, and personal contact with those whom we are sent to win.

. . . The mainspring of the movement is the Executive Committee, which is made up of a chairman with three gentlemen and three ladies, and the pastor *ex-officio*. This committee is chosen by the Church at its annual meeting, and serves one year. The pastor is *ex-officio* member of all committees. The Executive Committee enlists members in the Personal Workers' Band, and appoints the members of the Welcome, Outlook, Mid-week Prayer-meeting and District committees."

That such work done by the society in and through its own Church should have something to show, is to be expected. The various activities of the Young People's Societies give some idea of the breadth and depth of the work. President Clark, in his annual address at the Washington Convention of 1896, said that during the fifteen years preceding "over one million of the associate members had come into the Evangelical Churches connected with fifty denominations, influenced, in part at least, by the Christian Endeavor Society, and it is certain that over two millions of dollars

have been given in benevolence through denominational and Church channels."

The recent revival of missionary and temperance and good citizenship study and effort all along the line in all the branches of the young people's work, may be set down as a result achieved. The starting of these movements under such organizations will insure their continuance. The Churches feel the influence and multiply the efforts.

The question has been discussed of late, whether the Young People's Societies are accomplishing all that they should; whether they are not relaxing loyalty to their own Churches and busying themselves here and there while souls are lost; whether they have not decreased the Sunday-school attendance and stood in the way of revivals of religion; whether they have not been too assertive, and prided themselves upon their numbers and influence, without taking care to have their power exerted for the best ends.

Let it be frankly admitted that the Young People's Societies are not doing all that they should. Certainly they are not doing all that is expected of them. But as to whether they are not pretty faithfully and fully doing all that ought to be expected of them, a negative decision is not so sure to be a true one. It must be remembered that these societies hold no patent right for producing phenomenal results with the simplest agencies. They are not composed of picked men and women, experienced, chastened. They are under the influence of their respective Churches. They share the spirit of

the times. Why should they be expected to lead the van, and show results in their youth, which the aged veterans in the Churches have never shown, and even under the influence of the new, young, consecrated lives among them, are not now showing? The societies are under the control of the local Churches. The pastors are their pastors. They have had every opportunity of pastoral oversight and suggestion. If these societies are holding apart from the Churches, hindering the Sunday-school, hardening the hearts of men so that they do not receive the truth, frittering away their energies on things that do not profit, whose is the responsibility? The Young People's Society is not the Church. It is only a part of it, a very small part, and we have no right to expect that of a part, the absence of which we incline to excuse or palliate in the whole. When was an army judged chiefly by the efficiency of its volunteers, its raw recruits?

Another thing is worth remembering. The *personnel* of the Young People's Societies is constantly changing, oftener than that of the Churches, and new material is all the while coming in, to be trained for service. Let us not in our eagerness for results as we call them, thrust forward too soon, or too unsupported our newest regiments.

It is believed, however, that when judged by a reasonable expectation, the Young People's Societies have achieved satisfactory results. If we inquire into their attendance upon the services of their Churches and their participation therein, we are told upon testimony of wide reach and unprejudiced

spirit that "nearly twice as large a per cent. of them attend the evening service, and more than twice as large a per cent. of them attend the mid-week service as of all the Church members, old and young," and that "participation in the mid-week meeting of the Church has vastly increased, take it the country over, by reason of the training the young Christians have had in their society." This testimony respects Christian Endeavorers. To adduce testimony from other organizations would only be to duplicate this. The members of the Endeavor Societies are, almost without an exception, found in the Sunday-school, either as teachers or scholars, and the advocates of Sunday-school methods are for the most part advocates of Christian Endeavor methods. And the same is true probably in the other orders.

The fact is that there is no one thing, no one line of effort, that ought to be selected as a test of the efficiency of Young People's Societies. To say that their chief business is to win men to Christ and the Church, and that unless they are doing this pretty effectively and exclusively, they are untrue to their trust, is not true. The Young People's Society is not an evangelistic agency. Neither is it a substitute for the Church's mid-week meeting, nor a guarantee of the fervor of Church life as shown there. Why should we look for the whole society to come in and take our vacant seats, or voice our silence, and why should we lay greater burdens on the Society than we do on the Church in the matter of taking part in meetings, and why should we judge our young people's spiritual growth and vigor by what



they do or do not do in *our* meetings—ours and their's? The Young People's Society is not a missionary society, nor a temperance society, nor a good citizenship society, nor a literary society, nor a social society. It is a society for the *promotion* of Christian character and service, in and through the local Church, and not for the *exhibition* of the same before or instead of the local Church. It is a society for systematic and symmetrical development of Christian life.

The Society makes a mistake, and society makes a mistake when it looks for one-sided, scraggly, scrappy work, because unsupported and regulated by equally necessary work. Any Young People's Society which purposes to make a specialty of any kind of Christian work, purposes its own death as a spiritual power, even though it make evangelizing work its chief study.

From this point of view, much of the criticism of Young People's Societies falls wide of the mark. The mission of the Society is no narrow or short-lived one. It seeks to reinforce with consecrated lives the various activities appropriate to a Christian Church. It must have time given it to do its training well.

Doubtless there is danger that the proportion may not always be observed between the different branches of study and efforts to which the societies are pledged. The overworking of the prayer-meeting may easily lead to being satisfied with it, and with our own spirituality. Too much pre-eminence paid to literary culture may educate away from vital

touch with the associated work of the Churches. Devotion to active philanthropy may unfit for either meditation or study. All these are needed, and it is the purpose of every well ordered society to give each their due place.

The Epworth League has recently been subjected to much criticism for what it was not doing. It was asserted that it was not getting hold of the young and bringing them to Christ. Much good-natured though intense criticism was published, and it is understood that good has already resulted from the wide attention given to what may have been a weak point in the working of the Epworth League. It is declared that there has been a right-about-face and a trend toward spirituality in all the Chapters. All such criticism from the inside as well as from the outside, if rightly directed, does good.

The "British Weekly" opened its columns lately to strictures upon Endeavor work in the British Isles with beneficial results on the whole. A serial story in the form of fiction, entitled "My Experience as a Christian Endeavorer," running through nine numbers, disclosed certain follies and foibles in a certain society, under a particularly wooden pastor, containing an unusual number of cranks, and adopting a surprisingly unsympathetic and literal interpretation of C. E. principles. That particular society, after floundering around for a while, learned wisdom by experience, and came at last, it would seem, by its own. The story punctured certain faults due to rawness, in a tender spirit, and served, it is hoped, its intended purpose. --

But the point to be kept in mind is that too much must not be expected of the societies. Very much of their work is of such a nature that it cannot be tabulated. The coming days will show the better working out of the lessons learned during the period of training, but it will be the churches that will show them, not the societies. The churches will reap the fruits.

Of the fruit actually borne by Young People's Societies during these years of their existence, President Clark, in a sense the father of them all, may be regarded as a competent witness. He declared in his annual address at Nashville in 1898 that the C. E. Society during the past seventeen years had borne twelve manner of fruit :

1. A revived prayer-meeting.
2. A new sense of consecration.
3. A renewal of the covenant idea.
4. A new range of work by young people, for the Church, by our committees.
5. A new love and loyalty for the Church of God.
6. An aroused patriotism and sense of Christian citizenship.
7. A new type of interdenominational brotherhood.
8. A new type of international brotherhood.
9. A quickened missionary zeal, including a quickened love for the prisoners and the outcasts at home, as well as for the heathen abroad.
10. A new interest in the sailor and soldier and the brave life-saver on our coast.
11. Systematic and proportionate giving to God.
12. The practice of communion with God in the Quiet Hour.

These are not exclusively Christian Endeavor products. Many, if not most of them, are found on other trees of life in the same garden.

III. *Results Expected.*—The first fruits of a better acquaintance with the genius of each Order on the part of every other Order are beginning to appear. There will probably follow, upon careful and experimental study of the working of each type of organization, certain modifications or adaptations of one another's methods which will bring in the conditions out of which may come, if needed, actual federation.

The distinctive features of each Order, if found worthy to stand, will be improved upon, and a better co-ordination of activities within and without the societies may be expected to take place.

I. *Covenant.* The optional pledge will go forward into a prepared and sure place, and will be seen to be, by all, what now some see it to be. We are told that comparatively few Epworth Leagues use the pledge. The "Epworth Herald," however, recently said that the pledge is growing in favor. The Brotherhood methods of hand-to-hand work among those of like business with ourselves will add strength to the devotional life, and even here the pledge is not useless.

Says the Brotherhood Handbook:

The Rule of Service has commended itself to those who have tested it by experience as a very effective stimulus and help to steadiness and persistence in energetic work. Helping a man to keep the great fact of the Christian vocation ever before his mind, the rule leads him to look

out for opportunities that might otherwise escape him and to make openings where no room for aggressive effort is at first apparent. It tends to create a habit of missionary activity that no vague obligation can ever produce. The rule puts the whole matter on a practical, mathematical basis, and prescribes a particular amount of a certain kind of work within a specified time. It makes Christian endeavor as binding as a business appointment. A man generally finds it hard to keep an appointment for "some time or other;" he is more likely to keep an appointment for "next Saturday at ten o'clock," or for "some time between to-day and next Monday." This fact of human nature was recognized by those who started the Brotherhood on its career, and the results have proved their wisdom. The requirement they put into their Rule of Service is, after all, nothing but an application, in a single direction, of the baptismal vow. It can hardly be thought that this general Christian obligation is reasonably fulfilled by a man who is not, at least once in seven days, putting forth a conscientious effort to bring some other man nearer to the Source of all spiritual strength and life.

This will result in the resurrection to a new life of the principles underlying the Church covenant, and we may expect the quickening process to go on till all dead church members, who are in their graves, will hear—if capable of doing so—this voice, and, hearing, live. They will be surrounded by a living company of graduate members of the Young People's Societies, and helped to be active. But whatever these may or may not do, the time is at hand when the majority of living church members will be composed of those who have had the Young People's Society training, and the next generation will have an opportunity to see what all this young

people's movement has come to, how far it has been loyal to the Church, how far its principles have permeated the Church, what a trained church is, and what it can and will do for the furtherance of the Kingdom of God.

2. *Culture.* The mental stimulus of prepared Bible study, of Reading and Culture Courses, now offered and becoming more widely accepted, will admirably supplement the work of the church and the Sunday-school. A generation of young people is growing up more than ever familiar with Church and denominational history. The young people in all the denominations are studying the history and genius of their own division of the Church, and are learning how Christian unity can and cannot be reached. Work along these lines in the societies will form a taste for intelligent and discriminating reading in broader fields of Church history. Volumes like those published in the Epochs of Church History Series and in the American Church History Series by the Christian Literature Co., now by Charles Scribner's Sons, New York City, will find eager, ready readers to the great benefit of the whole Church of God.

The ground is being prepared also in the societies for a truly critical and appreciative knowledge of the Sacred Scriptures. The various methods of Bible study and numerous helps thereto found in the organs and publications of the different Orders, impress our young people with the conviction that there is very much more about and in the Bible than they had supposed from their connection with

the Sunday-school. Especially will those books that broaden culture and act as seeds of great promise for individual and social life be sought out and assimilated. In short, all that is included in Christian culture may confidently be looked for to appear and thrive under the well-directed stimulus given the young people to-day in their various societies.

3. *Civics*. The civic duty which all owe to their country will be increasingly felt, and public life will be purer because many of the leaders in it will be those who have had the excellent training of the Young People's Societies, or have been strongly influenced by it, and public men will be strengthened to do right because they know they have behind them a right-minded constituency that will insist upon righteous action.

The temperance question will address itself to an intelligent Church, exerting through its members, power in personal practice and in legislation hitherto unknown. Governmental policy in State and nation respecting the drink traffic will be swayed by the Christian forces of the land. Graduates of Young People's Societies who have pledged themselves to do "whatever Jesus would like to have them do," to "seek the New Testament standard of Christian life and experience," will not be willingly inactive nor indifferent when questions arise touching so many sacred interests of person and home and society and church as are endangered by the recognition and legalization of the beverage traffic in intoxicating drinks. As citizens seeking the best welfare of the people, they who

have profited by the instruction and training of Young People's Societies will not be content to stand as spectators when a policy is advocated or pursued which, however unintentional, works against manhood and demoralizes individuals and peoples. Better and more successful methods of regulating, or repressing, or suppressing the drink traffic must be adopted, in the interest of State and Church, and we look to see such a union of Christian people on some practicable, rational basis as will secure such legislation on this question as will define and protect the rights of all.

Civic as well as personal duties are here involved. It is not unreasonable to expect that those who do not want to see certain things done will somehow combine to see that they are not done. Certain work already done on temperance lines by associated young people of these societies gives hope that the attempt to do larger and wider work against the harmful features of the liquor problem will not be unsuccessful. Lessons in co-operation in Young People's Societies may suggest ways of getting things done through political organizations, temperance-wise as otherwise.

4. *Missions.* Especially will the cause of missions cease to go begging. We shall be able to dispense with the stimulus of missionary secretaries, and the Church will, under new leaders and moved by a power within, go without being called, and give without being asked. The well-to-do grown-up young people, remembering their training, will remember Zion with more than prayers and pennies.



More intelligent knowledge of the world's needs will bring about better adjustment of expenditures in the home and foreign fields. The forward movement, now well a-going everywhere, will be left far behind. Churches will learn, and joy to do, their missionary work more at first hand. They will do directly what now they are too content to do indirectly, and it may be that the days of Missionary Boards will be ended. Certainly, unless all signs fail, they will be able to lay down their arduous duties of gathering money and men, and will be more hopefully employed in administering the riches which the revived and ripening churches will pour into their hands.

In short, all that is now seen of results will be added to, and results not anticipated will probably follow, all making toward the bringing of the world, through the reinvigorated and resolute churches, under the sway of Jesus Christ.

The young people's movement is not destined to any short life. The principles and methods which have been evoked will never utterly cease to be operative. Provision is made in Junior and Advanced Societies and studies for the indefinite continuance of this kind of Christian activity.

Forms and names will change. Attempted affiliations now unsuccessful may become facts before many years. The young people's movement will always be a large factor in the larger movement of the Churches of Jesus Christ toward Christian unity.



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## I.

## PLATFORMS AND PRINCIPLES.

## I. Y. P. S. C. E.

The following platform of principles was indorsed by the officers and trustees of the United Society of Christian Endeavor and by the Fifteenth International Convention :

We reaffirm our adherence to the principles which, under God's blessing, have made the Christian Endeavor movement what it is to-day.

First and foremost, personal devotion to our divine Lord and Saviour, Jesus Christ.

Second, the covenant obligation embodied in the prayer-meeting pledge, without which there can be no true Society of Christian Endeavor.

Third, constant religious training for all kinds of service involved in the various committees, which—so many of them as are needed—are, equally with the prayer-meeting, essential to a Society of Christian Endeavor.

Fourth, strenuous loyalty to the local church and denomination with which each Society is connected. This loyalty is plainly expressed in the pledge; it underlies the whole idea of the movement, and, as statistics prove and pastors testify, is very generally exemplified in the lives of active members. Thus the Society of Christian Endeavor, in theory and practice, is as loyal a denominational Society as any in existence, as well as a broad and fraternal interdenominational Society.

Fifth, we reaffirm our increasing confidence in the interdenominational spiritual fellowship, through which we hope, not for organic unity, but to fulfil our Lord's prayer, "that they all may be one." This fellowship already extends to all evangelical denominations, and we should greatly deplore any movement that would interrupt or imperil it.

Sixth, Christian Endeavor stands always and everywhere for Christian citizenship. It is forever opposed to the saloon, the gambling-den, the brothel and every like iniquity. It stands for temperance, for law, for order, for Sabbath-keeping, for a pure political atmosphere; in a word, for righteousness. And this it does not by allying itself with a political party, but by attempting, through the quick conscience of its individual members, to permeate and influence all parties and all communities.

Seventh, that all moneys gathered by the various Societies of Christian Endeavor for the cause of missions be always sent to the missionary boards of the special denomination to which the particular Society belongs.

And also, Christian Endeavor officers and Societies are affectionately reminded that appeals to them for money should come through their pastors and the officers of their churches; and when such appeals are addressed to the Societies directly, they should be referred to the pastors and church officers for their approval before being acted on by the Societies.

Also, that the causes to which the Societies give should be those approved by the denominations to which the Societies belong. Thus the Societies avoid recognition and support of independent and irresponsible movements.

Eighth, Christian Endeavor has for its ultimate aim a purpose no less wide and lofty than the bringing of the world to Christ. Hence it is an organization intensely evangelistic and missionary in its spirit, and desires to do all it may, under the direction of the churches and the missionary boards, for missionary extension the world around.

These objects it seeks to accomplish, while it remembers that it is an influence rather than an institution; that its united Societies and its State, Provincial and local unions have no legislative functions; that they can levy no taxes and control no local Society, which is always and only under the control of its own church. The duties

of these unions are limited to matters of information, inspiration and fellowship.

We rejoice in the growing friendliness of Christians, and in the fact that more and more, as the true spirit of Christian Endeavor is understood in every evangelical Protestant denomination the world around, with but one or two exceptions, our fellowship is constantly growing larger.

We believe that, for the sake of Christian fairness and courtesy, in all denominations and all over the world, the the Christian Endeavor principles should go with the name, and the name, either alone or in connection with a distinctive denominational name, should go with the principles.

For the maintenance of these principles of covenant obligation, individual service, denominational loyalty and interdenominational fellowship we unitedly and heartily pledge ourselves.

The following resolution was unanimously adopted at the Minneapolis Convention:

Resolved, That, as from the beginning, we stand upon an evangelical basis (meaning by "evangelical" personal faith in the divine human person and atoning work of Our Lord and Saviour, Jesus Christ, as the only and sufficient source of salvation); and we recommend that, as in the United Society, only Societies connected with evangelical churches be enrolled on the list of State and local unions.

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## 2. B. Y. P. U. A.

From "Summary of History and Principles":

Ques. 19. By what general statement was the Committee on Constitution guided in framing the plans of organization of the B. Y. P. U. A.?

Ans. The "Basis of Organization"—seven articles agreed upon at a conference of representative Baptists,

which convened at Philadelphia April 22, 1891. The document was published and widely disseminated just previous to the convention, and read as follows:

#### GENERAL BASIS OF ORGANIZATION.

The undersigned, cognizant of the fact that there is a widespread desire for a more thorough organization of the young people of the Baptist churches for indoctrination in distinctive Baptist principles and instruction in Baptist history; for more effective service in the local churches; for a better acquaintanceship among our young people; for the better pushing of all mission work—domestic, home and foreign—suggest the following basis for organization:

1. That the Baptist National organization, when formed in July next, be on a basis broad enough to receive all Baptist Young People's Societies of whatever name or constitution.
2. That no Baptist Young People's Society now organized be required to reorganize under any other name or constitution in order to obtain fellowship and representation in such body, either State or National.
3. That such National organization adopt the "Young People at Work" as the organ of the Young People's Societies, with the understanding that the paper is to be impartially hospitable to all such societies, and that the paper shall especially devote itself to the indoctrination of the Baptist young people in the distinguishing tenets of Baptist churches.
4. That all Young People's Societies in Baptist churches, of whatever name or constitution, be earnestly requested to heartily co-operate in Associational, State and National Baptist organization.
5. That each Young People's Society shall be left to determine to what extent it will participate in interdenominational societies.
6. That all societies of young people in Baptist churches be strenuously urged to subscribe for the "Young People at Work" and also to circulate other Baptist literature.
7. That while the National organization may recommend some model constitution for local



societies, the constitution shall be entirely optional with all societies in affiliation with the body.

Signed, Wayland Hoyt, Albert G. Lawson, P. S. Henson, F. L. Wilkins, Benjamin Griffith, John H. Chapman, A. J. Rowland, C. R. Blackall, Alexander Blackburn, Joseph K. Dixon, Philip L. Jones, O. W. Spratt, O. W. Van Osdel, John T. Beckley, C. C. Bitting, A. W. Lamar, Chas. H. Banes, Frank M. Ellis, William R. Harper, O. P. Eaches, R. S. MacArthur.

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### 3. EPWORTH LEAGUE.

Extract from "Epworth Leaflet No. 10," entitled the Denominational Young People's Society:

There is a reason for our denominational organization in the fact that our plans for the young people are original, are unique, are broader and more complete than those of any undenominational society. They are original, for the Epworth League has not drawn an idea from any existing society. They are unique, unlike those of any other organization. That they are broader and more complete may be perceived by a comparison of our constitution for local Chapters with the model constitution of the leading union society of our time. We aim in our Society to promote a symmetrical Christian character. As its basis there should be an earnest religious experience and a strong testimony for Christ. We want an association in which our young people shall speak and sing and pray together, and thus be builded up to become pillars in the Church of the twentieth century. To earnestness we seek to add intelligence, uniting with the old-fashioned fire a broad Christian culture. We seek also for practical usefulness, and would train our young people in works of mercy and help. If we can have earnest, intelligent and working Christians, ours will be an ideal Church. A glance at the "Epworth Wheel," printed with our con-

stitution, will show the comprehensiveness of our aims; and the results of our work in many places will prove that we accomplish them.

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#### 4. BROTHERHOOD OF ST. ANDREW.

Declaration of Essential Principles of Brotherhood of St. Andrew, adopted at Washington, D. C., 1894:

*Object.*—The sole object of the Brotherhood of St. Andrew is the spread of Christ's Kingdom among young men, and to this end every man desiring to become a member thereof must pledge himself to obey the rules of the Brotherhood so long as he shall be a member.

*Rules.*—These rules are two: The Rule of Prayer and the Rule of Service. The Rule of Prayer is to pray daily for the spread of Christ's Kingdom among young men and for God's blessing upon the labors of the Brotherhood. The Rule of Service is to make an earnest effort each week to bring at least one young man within the hearing of the Gospel of Jesus Christ.

*Organization.*—Any organization of young men in any parish, mission or educational institution of the Protestant Episcopal Church in the United States of America, the Church of England in Canada, the Episcopal Church in Scotland, the Church of England, or any of her branches, the Church of Ireland, or in any other Church of the Anglican Communion, effected under the name of the Brotherhood of St. Andrew, with the approval of the rector or minister in charge, for the one object and under the two rules as above set forth, is entitled to become and be a Chapter of the Brotherhood of St. Andrew as long as said approval shall continue, and to representation in Brotherhood conventions.

*Qualifications.*—No man shall be a member of a Chapter who is not baptized, and no member shall be elected pre-

siding officer of his Chapter, or a delegate to a convention, who is not also a communicant of one of the Churches aforesaid.

## II. RITUAL.

### I. BROTHERHOOD OF ST. ANDREW.

A form of admission into the Brotherhood of St. Andrew, suggested by the Council and in common use :

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Our Father, who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

VERSICLE. I will declare Thy Name unto my brethren.

RESPONSE. In the midst of the congregation will I praise Thee.

V. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the beginning, is now, and ever shall be, world without end.

V. Prosper Thou the work of our hands upon us.

R. O prosper Thou our handiwork.

Direct us, O Lord, in all our doings, with Thy most gracious favor, and further us with Thy continual help, that in all our works begun, continued, and ended in Thee, we may glorify Thy holy Name, and finally, by Thy mercy, obtain everlasting life; through Jesus Christ our Lord. Amen.

### TO THE CANDIDATE.

Do you desire to become a member of the Brotherhood of St. Andrew?

Answer. I do.

You are then persuaded that, according to the promise and vow made at your Baptism, you are pledged to service in the name of Jesus Christ until your life's end; and you are ready both to pray each day for the spread of His kingdom among young men and to make an earnest effort each week to bring at least one young man within hearing of the Gospel. Will you, then, so far as you are able, faithfully observe these rules of prayer and service, so long as you shall remain a member of this Brotherhood?

Answer. I will, by God's help.

Almighty God, who hath given you this will to do these things: Grant also unto you strength and power to perform the same; that He may accomplish His work which He hath begun in you; through Jesus Christ our Lord. Amen.

I receive and admit you (N.) into the fellowship of this Brotherhood, and to a share in all its privileges and duties. May you have grace to copy the example of the blessed Saint whose name we bear, in bringing many of your brethren to the knowledge of Jesus Christ our Lord.

V. Our help is in the Name of the Lord.

R. Who hath made heaven and earth.

V. Not unto us, O Lord, not unto us;

R. But unto Thy Name give the praise.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

V. O Lord, save Thy servants.

R. Who put their trust in Thee.

V. Send us help from Thy holy place.

R. And strengthen us out of Zion.

Almighty God, who didst give such grace unto Thy holy Apostle Saint Andrew, that he readily obeyed the calling of Thy Son Jesus Christ, and followed Him without delay; Grant unto us all, that we, being called by Thy Holy Word, may forthwith give up ourselves obediently to fulfill Thy holy commandments; through the same Jesus Christ our Lord. Amen.

Almighty and merciful God, of Whose only gift it cometh that Thy faithful people do unto Thee true and laudable service; Bless this Thy servant, whom we have now received, in Thy holy Name, to the companionship of the Brotherhood of St. Andrew; and grant that by Thy grace he may lead a godly life in Thy Church, and, laboring for the extension of Thy kingdom, may finally inherit eternal life; through Jesus Christ our Lord. Amen.

#### THE BLESSING.

The God of peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant; Make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to Whom be glory for ever and ever. Amen.

#### PRAYERS.

##### FOR THE UNITY OF THE CHURCH.

O Lord Jesus Christ, who saidst unto Thine Apostles, Peace I leave with you; My peace I give unto you; Regard not our sins, but the faith of Thy Church; and grant her that peace and unity which is agreeable to Thy will, Christ; to Whom be glory for ever and ever. Amen.

##### FOR THE BROTHERHOOD.

O Almighty and Eternal God, we humbly pray Thee to vouchsafe Thy blessing to this Brotherhood, that all its members, being inspired with lively faith and love, may earnestly strive to promote the honor due to Thy dear Son, the spread of His Church, and the gathering of wanderers into the fold; give us grace to fulfill, in our lives, what we profess with our lips; deliver us, O God, from false doctrine and slackness of living; and grant that, persevering unto the end, we may obtain everlasting life, through Jesus Christ our Lord. Amen.

##### FOR PRIVATE USE.

Heavenly Father, Thou knowest the weakness and cowardliness of my heart. Thou knowest how much I care

for the opinion of men. Help me, I beseech Thee, to care more for what will please Thee. Make me strong and courageous, that I may never be afraid to do my duty. Give me grace and courage to speak when and as I should. Let me never shrink from my duty through the fear of man. Let the love of Jesus fill my heart, that in His strength I may be strong. Give me the constant guidance and assistance of the Holy Spirit. I ask all in the name and for the sake of Thy dear Son, Jesus Christ. Amen.

### A LITANY.

SUGGESTED FOR USE AT CHAPTER MEETINGS.

From all evil and mischief; from sin; from the crafts and assaults of the devil; from Thy wrath, and from everlasting damnation;

Good Lord, deliver us.

From all blindness of heart; from pride, vain glory and hypocrisy; from envy, hatred, and malice, and all uncharitableness;

Good Lord, deliver us.

From all inordinate and sinful affections and from all the deceits of the world, the flesh, and the devil;

Good Lord, deliver us.

We sinners do beseech Thee to hear us, O Lord God; and that it may please Thee to rule and govern Thy Holy Church universal in the right way;

We beseech Thee to hear us, good Lord.

That it may please Thee to send forth laborers into Thy harvest;

We beseech Thee to hear us, good Lord.

That it may please Thee to bless the work of the Brotherhood of St. Andrew, and to spread Thy Kingdom among young men;

We beseech Thee to hear us, good Lord.

That it may please Thee to bless and keep all Thy people;

We beseech Thee to hear us, good Lord.

That it may please Thee to give us an heart to love and fear Thee and diligently to live after Thy Commandments;

We beseech Thee to hear us, good Lord.

That it may please Thee to bring into the way of truth all such as have erred and are deceived;

We beseech Thee to hear us, good Lord.

That it may please Thee to strengthen such as do stand; and to comfort and help the weak-hearted; and to raise up those who fall; and finally to beat down Satan under our feet;

We beseech Thee to hear us, good Lord.

That it may please Thee to bless all members of the Brotherhood in this and other lands;

We beseech Thee to hear us, good Lord.

That it may please Thee to help us to be faithful to our vows and zealous in our work;

We beseech Thee to hear us, good Lord.

That it may please Thee to give us true repentance; to forgive us all our sins, negligences and ignorances; and to endue us with the grace of Thy Holy Spirit to amend our lives according to Thy Holy Word;

We beseech Thee to hear us, good Lord.

O Lord, we beseech Thee mercifully to receive the prayers of Thy people; and grant that we may both perceive and know what things we ought to do, and also may have grace and power faithfully to fulfill the same; through Jesus Christ our Lord. Amen.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

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## 2. KNIGHTS OF KING ARTHUR.

### FORM FOR CONDUCTING A CONCLAVE.

(The members and minor officers being seated in position, a procession is formed outside in this order, representing thus the return from the chase: Chamberlains in

double file bearing the banners, Chancellors in single file, Merlin, King. As they approach all rise; when well within, the Chamberlains divide and face inward, Chancellors pass through and face inward on the left, Merlin and King pass through. All take proper positions, as in Constitution xiii. King raps. All seated. Silence.)

### I.—OPENING.

King—Sir Knights, Esquires and Pages.

All—Hail to the King!

K.—I am about to open a regular (or special) conclave of this Castle of the Knights of King Arthur. Sir ——, will you act as Sentinel? Sir ——, you may act as Constable. If there are present any not entitled to sit at the Court of King Arthur, let them now withdraw. Sir Sentinel, bar the gates and let no one be admitted. Sir Constable, take your station. Sir Seneschal, examine the brethren.

Seneschal.—Pages, you may rise. What is the motto of your degree?

Pages.—I serve.

S.—What are the virtues of a Page?

P.—Watchfulness, humility and courage.

S.—And what are you as Pages pledged to do?

P.—To reverence our King and our conscience, and to follow all that makes a man.

S.—Right. Be loyal. Esquires, you may rise. What is the motto of your degree?

Esquires.—In friendship.

S.—What are the virtues of an Esquire?

E.—Purity, temperance and reverence.

S.—And what are you as Esquires pledged to do?

E.—To abstain from certain unmanly habits.

S.—Right. Be true. Knights, you may rise. What is the motto of your degree?

Knights.—For Christ and the Church.

S.—What are the virtues of a Knight?

K.—Faith, hope and love.



S.—And what are you as Knights pledged to do?

K.—To serve our Master, our Church and our Order  
as true Christian Knights.

S.—Right. Be faithful.

(All are now standing.)

Hymn (the following or a Castle Hymn) (optional).

Tune: "Maryland," or anything in long metre.

Upon King Arthur's throne to-night  
The royal sword is flashing bright.  
The dew of youth on us is laid,  
The dew of Heaven upon our blade.

Chorus.—Then lift the heart and raise the song  
On manly voices fresh and strong;  
To knightly manhood pledged are we  
In life, in love, in loyalty.

About the ancient Table Round  
The perfect circle shall be bound.  
The noble names of heroes bold  
We'll stainless bear as they of old.

Chorus.—

Beneath the White Cross banner now  
We'll hold the memory of our vow;  
That Cross to us of Christ shall sing,  
The first true Knight, the perfect King.

Chorus.—

Prayer (optional).

K.—Comrades, resume your seats and Sir Seneschal will  
receive the password.

(Each member whispers it to S. as he passes around.)

If any are without it, S. shall say:

S.—Sir Pendragon, Sir —— is without the password.

K.—Let him withdraw with Sir Merlin and receive it.

S.—Sir Pendragon, the brethren are examined.

K.—It is well. And now I, Sir Pendragon, declare this  
conclave open. Sir Sentinel, you may unloose the gates.

If at this time any are waiting without, Sir Sentinel shall approach the throne and say:

Sentinel.—Sir Pendragon, Sir —— is without, having been detained by urgent business.

K.—Let him enter.

Sent. retires, the member gives knock of his degree, K. responds with same. Member enters, salutes, whispers password to M. and S., gives the sign, salutes, and is seated. Late members are not admitted until this time. If any one enters later, this ceremony is omitted.

## II.—BUSINESS.

K.—Sir M. may read the records.

K.—Sir M. may read the roll.

K.—Sir M., what is the condition of the exchequer?

K.—Are there any candidates for membership?

K.—Are there any candidates for initiation?

(If so, Initiation Ritual here.)

K.—Are there any complaints or petitions?

K.—Are there any embassies or councils to report?

K.—Is there any unfinished business?

K.—Is there any new business?

K.—Sir Seneschal, you may receive the tribute (if offerings are taken).

## III.—EXERCISES.

K.—Sir Chancellors, what have you to offer? (The Chancellors now report the evening's program.)

K.—Sir Constable, you may report. (Sir C. is censor and keeper of order. He reports errors in literary exercises and breaches of decorum. M. may announce penalties at this time.)

K.—Is there any more business to come before us?

K.—Is there any news from neighboring Castles or messages from Caerleon?

K.—Have the elders any word of counsel? (Parents or others present may speak now.)

## IV.—CLOSING.

K.—Comrades, I am now about to close this conclave. Sir Sentinel, bar the gate and let no one be admitted. Sir Knights, Esquires and Pages, rise. Sir Heralds, bring forth our banners (Castle and national).

K.—Brethren, join hands and repeat our covenant.

(Reads by clauses; all repeat after.)

We, the Knights of King Arthur,  
Gathered about the Round Table of unbroken brother-  
hood,

And beneath our banner of the White Cross,

The symbol of purity and devotion,

And under the flag of our country,

Do now covenant

With our King and with each other,

To be true to ourselves,

True to each other,

True to our Order,

And true to our country,

Until we meet again,

We so covenant.

Hymn: The National Anthem.

K.—Comrades, what is our legend?

All.—My sword shall be bathed in heaven. (The King here draws Excalibur.)

K.—Salute our banners (all salute and say—).

All.—Hullo!

Hurray!

K. O.!

K. A.!

(Castle name)!

K.—I proclaim this conclave closed.

(A procession may be formed to march out, members first, officers last.)

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Note.—Castles are at liberty to alter or enlarge this form. The more elaborate and dignified it is gradually made, the more the boys will like it and profit by it.

## 3. EPWORTH LEAGUE.

## THE INSTALLATION OF JUNIOR OFFICERS.

Pastor.—Boys and girls, you have been selected to serve as officers of the Junior Epworth League for the next six months. Will you state the object of this Society?

Officers.—The object of the Junior Epworth League is to promote in its members an earnest and intelligent Christian life, to bring them into membership in the Church, and to train them in works of mercy and help.

Pastor.—Will you recite the pledge of the Junior Epworth League?

Officers.—We have promised, with the help of God, to try always to do right; to pray every day; to read every day in the word of God; to abstain from profane language, from the use of tobacco, and from all intoxicating liquor; to attend the morning church service and the regular meeting of the Junior Epworth League.

Pastor (to the President).—Your duty as President will be to preside at the business meetings of the Cabinet and Chapter, to assist the superintendent as she shall indicate in carrying on the work of the Junior League, and to help the other officers in the work of their departments.

President.—Take my life, and let it be consecrated, Lord, to Thee.

Pastor (to the First Vice-President).—The key word of the first department is "heart," and denotes that the first work of the Junior League is to develop true heart-life. It will be your duty to help in the spiritual work of the Chapter, to strive to bring the members to Christ and into the church, and to help them to public prayer and testimony.

First Vice-President.—Take my heart; it is Thine own; it shall be Thy royal throne.

Pastor (to Second Vice-President).—The key word of the second department is "hand," which denotes helpfulness, a hand reached out to do good. It will be your duty to visit sick members, to carry help to the needy, and to collect and distribute religious papers and tracts.

Second Vice-President.—Take my hands, and let them move at the impulse of Thy love.

Pastor (to Third Vice-President).—The key word of the third department is “head,” which means intellectual life. It will be your duty to help the members to become intelligent Methodists, to assist in establishing a reading Circle, and to promote Bible reading will be a part of your work.

Third Vice-President.—Take my intellect, and use every power as Thou shalt choose.

Pastor (to Fourth Vice-President).—The key word of the fourth department is “feet.” The meaning is, a life of busy activity. Your duties will be to seek new members, to induce each member to wear a badge, and to help in the social life of the Chapter.

Fourth Vice-President.—Take my feet and let them be swift and beautiful for Thee.

Pastor (to Secretary).—The key word for the Secretary is “pen.” Your work will be to keep the records of the chapter, and to be present and read the minutes and call the roll at each meeting, and to write to absent members.

Secretary.—Take my moments and my days; let them flow in endless praise.

Pastor (to Treasurer).—The key word for the Treasurer is “pocket,” and means the consecration of our money to God. It will be your duty to receive and pay out the money of the Chapter and keep an account of the same.

Treasurer.—Take my silver and my gold; not a mite would I withhold.

Pastor (to Organist).—Your duty will be to assist in the music of the Chapter as the superintendent may require.

Organist.—Take my voice, and let me sing always, only, for my King.

Officers.

Take my love, O Lord; I pour  
At Thy feet its treasure store;  
Take myself, and I will be  
Ever, only, all for thee.

## GRADUATION OF JUNIORS.

(They assemble at the front and are presented by the Junior League Superintendent.)

Pastor.—You have now reached an age entitling you to membership in the Epworth League. Before transferring your membership thereto we wish to question you upon the work you have done in the Junior League.

Have you read the four Gospels and the Acts and Epistles, and answered the questions thereon?

Response.—We have.

P.—Have you finished the course of study prescribed for the Junior League, and received certificates and seals for the same?

R.—We have.

P.—Will you repeat the Apostles' Creed?

R.—(Juniors repeat the Apostles' Creed.)

P.—Repeat the Ten Doctrines of Grace as held by the Methodist Episcopal Church.

R.—(Juniors repeat Ten Doctrines.)

P.—The President of the Epworth League will now question you in regard to your knowledge of the purpose and pledge of the Epworth League.

(Follow with service for the reception of new members, if desired.)

## RECEPTION OF NEW MEMBERS.

President.—You have been duly elected to membership in our Chapter of the Epworth League. In welcoming you to its fellowship we wish to state its object and aims, and hear your pledge of loyalty to its spirit. The object of the Epworth League is to promote intelligent and vital piety in the young members and friends of the Church; to aid them in the attainment of purity of heart and constant growth in grace; and to train them in works of mercy and help. Do you approve of these objects, and will you do what you can to promote and realize the same?

Answer.—I will.

P.—Do you desire a league offensive and defensive with every soldier of Christ?

Ans.—I do.

P.—As Epworthians we live to make our Church a power in the land, while we live to love every other Church that exalts our Christ. Will you cherish this thought and endeavor to reach practical results?

Ans.—I will.

P.—Our motto is, "Look up, lift up." Will you make this your motto?

Ans.—I will.

P.—Do you desire to become an active member in our Chapter?

Ans.—I do.

P.—Will you earnestly seek for yourself, and do what you can to help others attain, the highest New Testament standard of experience and life?

Ans.—I will.

P.—Will you abstain from all those forms of worldly amusement forbidden by the Methodist Episcopal Church?

Ans.—I will.

P.—Will you attend, so far as possible, the devotional and business meetings of the Chapter, and take some active part in the same?

Ans.—I will.

P.—In the name of our Chapter and of the Epworth League of our Church I extend the right hand of fellowship and welcome you to membership in this great body of Methodist young people, and trust our fellowship may be mutually pleasant and profitable, and likewise a blessing to the Church. (Here the other members of the Cabinet will follow the President and welcome each of the candidates to the Chapter, church, etc.)

#### INSTALLATION OF OFFICERS OF THE CHAPTER.

(Officers present themselves before the Pastor in order.)

Pastor.—These persons have been elected by the Epworth League as officers, and they have been approved by the Quarterly Conference.

(To the President-elect.) You have been elected to the chief office of the League. It will be your duty to

conduct the affairs of the League; to interest yourself in all the details of its organization and work; to counsel with each department and be a pattern for their inspiration; to preside in the Cabinet and business meetings; and to represent the Epworth League in the Quarterly Conference.

(To the First Vice-President.) You have been elected to the office of First Vice-President. You thus become superintendent of the spiritual work. Your duty will require you to arrange for the devotional meetings; to aid by personal effort to secure the conversion of the young people, and the religious culture of all; to persuade the young people to attend the regular services of the church, and to stimulate them to activity in Christian missions, and especially to care for the religious training of the children of this church.

(To the Second Vice-President.) Into your charge is given the work of the Department of Mercy and Help. You are to visit those who are in need and relieve them as far as possible; in company with the members of your department you are to call upon strangers and visit the sick; to hold prayer-meetings at the homes of the aged; to secure employment for the unemployed; to visit the hospitals; and to urge upon the young people the deaconess and home mission work.

(To the Third Vice-President.) You have been elected to the Department of Literary Work. It will be your duty to urge the reading of the "Epworth Herald;" to form classes in Bible study; to organize a Reading Circle to pursue the work of the Epworth League Reading Course; and to plan for a series of lectures, in order that our young people may become intelligent and vital in their piety. We hope that large additions may be made to our League library during your term.

(To the Fourth Vice-President.) You are assigned to the work of the Social Department. You will need to exercise the greatest wisdom in providing wholesome entertainment for the Chapter, and means for extending their personal acquaintance with each other. Seeking new



members, the music of the Chapters, excursions and picnics, and the badges are all under your control. My wish is that you may prove fertile in expedients to elevate and ennoble the social life of our church.

(To the Secretary). As Secretary, your duty will be to keep the records of the meetings, to attend to the correspondence, to aid the President and the department leaders, and to prepare notices and letters of removal.

(To the Treasurer.) Into your keeping are committed the financial interests of the Chapter. You are to collect the regular dues, take the special collections, disburse the money for current expenses, and perform such other financial duties as may be imposed upon you.

Fellow members: You have heard in outline a statement of the work upon which you are now to enter. Will you discharge the duties committed to your care as you have opportunity and to the best of your ability?

Officers.—I will.

P.—I will lift up mine eyes unto the hills, from whence cometh my help.

O.—My help cometh from the Lord, which made heaven and earth.

P.—Say not ye, There are yet four months, and then cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

O.—We count not our lives dear unto ourselves, so that we may finish our course with joy, and the ministry, which we have received of the Lord Jesus, to testify the Gospel of the grace of God.

P.—If any man lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

O.—Thou wilt show me the path of life. In Thy presence is fullness of joy; at Thy right hand are pleasures for evermore.

P.—Delight thyself also in the Lord, and He shall give thee the desires of thy heart.

Pastor's Address.—Having been elected by this League to fill these responsible positions for the ensuing six months (or “year,” as the case may be), much of the strength and success of the work will depend upon you. You will need to plan for it, to pray for it, to work for it. You will need to inspire and assist all the other members, to personally entreat them, and to draw them into closer fellowship.

There are souls among you to be converted; there are weaker members to be supported; there are erring ones to be uplifted; there are suffering ones to be relieved. You will need discretion, constant watchfulness for opportunities and the continual presence of the Holy Spirit.

There is no activity in the Church, no movement of reform, in which you may not rightfully engage, for the upbuilding of Christ-like character. “Therefore, my brethren, be ye steadfast, unmovable, always abounding in the work of the Lord; forasmuch as ye know that your labor is not in vain in the Lord.”

Consecration prayer.

Response by new President.

Rev. O. W. Scott has recently prepared a complete Junior Ritual.

### III. CONVENTIONS AND NOTES.

#### CHRISTIAN ENDEAVOR CONVENTIONS.

- 1882. Portland—Held in First Church.
- 1883. Portland—Held in Second Parish Church.
- 1884. Lowell—Societies in six denominations.
- 1885. Old Orchard—United Society founded.
- 1886. Saratoga—Eight denominations represented, including Lutherans and Episcopalians.
- 1887. Saratoga—Rev. F. E. Clark elected president; “The Golden Rule” adopted as official organ.

1888. Chicago—Motto: "Not to be ministered unto but to minister;" pledged loyalty to our church and pastor.
1889. Philadelphia—Committee conferences begin to be held.
1890. St. Louis—State delegations assigned to different churches.
1891. Minneapolis—"The Spiritual Convention." Badge banners awarded; platform of principles set forth, reaffirmed at New York, revised at Boston.
1892. New York—"The Enthusiastic Convention." Foreign lands represented; Junior rally.
1893. Montreal—Preliminary services in churches; tent used; simultaneous meetings; denominational rallies; missionary and good citizenship movement.
1894. Cleveland—Missions and citizenship; street decorations.
1895. Boston—Noon-day evangelistic meetings; World's Union formed; international features.
1896. Washington—Evangelistic, spiritual; special meetings for men and women; three large tents; State officers meet with Trustees.
1897. San Francisco—Daily Bible readings; twenty-eight denominational rallies; quiet hour; chalk talk; pastors' conference.
1898. Nashville—Board of Trustees enlarged.
1899. Detroit—Daily sessions for quiet hour, Bible study, personal workers, practical methods.

#### BAPTIST YOUNG PEOPLE'S UNION CONVENTIONS.

- |                    |   |  |
|--------------------|---|--|
| 1891. Chicago      | } | Experimentation and expansion.   |
| 1892. Detroit      |   |  |
| 1893. Indianapolis |   | Christian culture courses announced.   |
| 1894. Toronto      | } | Growth of international fellowship; three ideas getting emphasized: Federation, the basal idea; Education, the structural idea; Denomination, the conservative idea. |
| 1895. Baltimore    |   |  |
| 1896. Milwaukee    |   |  |
| 1897. Chattanooga  |   |  |

- 1898. Buffalo—Keynote, fellowship; kin beyond sea; expository services; workers in council.
- 1899. Richmond—Keynote, discipleship.

### EPWORTH LEAGUE CONVENTIONS.

- 1893. Cleveland—Shall the Epworth exhibits be removed from the World's Fair?
- 1895. Chattanooga—Three divisions of Methodism meet; tent used.
- 1897. Toronto.
- 1899. Indianapolis—Methodism for to-day.

### YOUNG PEOPLE'S CHRISTIAN UNION OF THE UNIVERSALIST CHURCH—CONVENTIONS.

- 1889. Lynn—Constitution adopted.
- 1890. Rochester—A church at Harriman, Tenn., proposed.
- 1891. Cleveland—Missionary for Harriman; steps toward song book.
- 1892. Reading, Pa.—Paper talked up; also national organizer.
- 1893. Washington—The Union incorporated during the year.
- 1894. Harriman.
- 1895. Boston—Department of Christian citizenship.
- 1896. Jersey City—Applied Christianity; work in Japan.
- 1897. Detroit—Co-operation offered with other bodies.
- 1898. Chicago.
- 1899. Lynn—Decennial Jubilee.

### CONVENTIONS OF BROTHERHOOD OF ST. ANDREW.

- 1886. Chicago—Constitution adopted.
- 1887. Chicago—Shall we broaden the Rule of Service?
- 1888. New York—No, says the convention; wider work for boys; Bible study; conference on practical matters.
- 1889. Cleveland—Council enlarged; social features to be minimized; standard high.

- 1890. Philadelphia—Canada represented; headquarters fixed at New York.
- 1891. St. Louis—Work extended in South and West.
- 1892. Boston—Quiet day session; addresses by bishops; traveling men's work developed.
- 1893. Detroit—New men to the front.
- 1894. Washington—Discussion on social themes; platform of principles adopted.
- 1895. Louisville—State and diocesan work developed during the year; China work furthered.
- 1896. Pittsburg—Self-denial week funds to be used in the home field.
- 1897. Buffalo—First international convention.
- 1898. Baltimore—Quality, not quantity; more mission and Bible study.
- 1899. Columbus—Sessions in November.

#### BROTHERHOOD OF ANDREW AND PHILIP.

- 1889. Reading, Pa.
- 1890. Philadelphia—Other denominations inquiring.
- 1891. Baltimore.
- 1892. Bethlehem—Federation of chapters.
- 1893. New York—First biennial; annual denominational and biennial federal conventions provided for.
- 1894.
- 1895. —Second biennial.
- 1896. Brooklyn.
- 1897. Reading—Third biennial.
- 1898.
- 1899. Baltimore—Fourth biennial.

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#### IV. OFFICIAL INFORMATION.

##### LEND A HAND SOCIETY.

Headquarters, No. 1 Beacon Street, Boston, Mass.

Officers: Rev. E. E. Hale, D.D., President.

Mrs. Bernard Whitman, Secretary.

Official Organ: "The Lend-a-Hand Record." Published monthly.

Badge:



Watchword: "In His Name."

Motto: Look up and not down; look forward and not back; look out and not in: lend a hand.

# INTERNATIONAL ORDER OF THE KING'S DAUGHTERS AND SONS.

Headquarters, No. 156 Fifth Avenue, New York.

Officers: Mrs. Margaret Bottome, President.

Mrs. I. C. Davis, Secretary.

Official Organ: "The Silver Cross," a weekly paper, edited by Mrs. Mary Lowe Dickinson.

Watchword: "In His Name."

Badge:



Motto: Not to be ministered unto, but to minister.

Membership: 400,000 in 1896.

# YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR.

Headquarters: Tremont Temple, Boston; No. 155 La Salle Street, Chicago.

Officers: Rev. Francis E. Clark, D.D., President.

John Willis Baer, General Secretary.

William Shaw, Treasurer.

Official Organ: "The Christian Endeavor World," published weekly. Editor-in-Chief, Rev. F. E. Clark; Managing Editor, Prof. Amos R. Wells.

Motto: For Christ and the Church.

Badge:



Membership: 3,350,000.

### EPWORTH LEAGUE.

Headquarters: No. 57 Washington Street, Chicago, Ill.

Officers: Bishop W. X. Ninde, D.D., President Board of Control; Rev. W. P. Thirkield, D.D., Secretary; Chas. E. Piper, Treasurer.

Official Organ: "The Epworth Herald," weekly; Edited by Rev. J. F. Berry, D.D.

Motto: Look up. Lift up.

Badge:



Colors: White ribbon with thread of scarlet lengthwise through center.

Membership: 1,750,000.

### EPWORTH LEAGUE, SOUTH.

Headquarters: Nashville, Tenn.

Officers: Bishop W. A. Candler, President.

Rev. H. M. DuBose, D.D., Secretary.

Official Organ: "The Epworth Era," edited by Dr. DuBose.

Motto: All for Christ.

Badge: Similar to Epworth League.

Colors: Old gold and white.

Flower: The violet.

Membership: 252,000.

### EPWORTH LEAGUE IN CANADA.

Rev. A. C. Crews, Toronto, Secretary.

Membership: 80,000.

### BAPTIST YOUNG PEOPLE'S UNION OF AMERICA.

Headquarters: No. 324 Dearborn Street, Chicago, Ill.

Officers: Mr. John H. Chapman, President.

Rev. E. E. Chivers, General Secretary.

Mr. John Moody, Treasurer.

Official Organ: "The Baptist Union," weekly.

Watchword: Loyalty to Christ.

Badge:



Membership: 500,000.

### LUTHER LEAGUE OF AMERICA.

Headquarters: Washington, D. C., P. O. Box 133.

Officers: E. F. Eilert, President, New York.

M. C. Olson, General Secretary, Chicago.

Geo. M. Jones, Statistical Secretary, Reading, Pa.

Cornelius Eckhardt, Treasurer, Washington, D. C., Box 133.



Official Organ: "The Luther League Review," monthly,  
edited by Pres. Eilert.

Motto: Of the Church, by the Church, for the Church.

Badge:



Membership: 50,000.

### YOUNG PEOPLE'S CHRISTIAN UNION,— UNITED BRETHREN.

Headquarters: Publishing House, Dayton, Ohio.

Officers: Rev. J. P. Landis, D.D., President.

Rev. H. F. Shupe, Secretary.

Official Organ: "The Watchword," edited by the Secretary.

Motto: For the Glory of God and the Salvation of Men.

Badge:



Membership: 75,000 in 1897.

### YOUNG PEOPLE'S CHRISTIAN UNION OF THE UNIVERSALIST CHURCH.

Headquarters: No. 30 West Street, Boston, Mass.

Officers: Mr. H. M. Fowler, President.

Rev. A. J. Cardall, Secretary.

Official Organ: "Onward," weekly. Editor, Rev. E. G. Mason, Hightstown, N. J.

Badge:



Membership: 12,000.

### BROTHERHOOD OF SAINT ANDREW.

Headquarters: Church Missions House, No. 281 Fourth Avenue, New York.

Officers: James L. Houghteling, President, Chicago.  
Carlton Montgomery, Assistant Secretary, No. 281 Fourth Avenue, New York.

Official Organ: "St. Andrew's Cross," monthly. Edited by the Secretary.

Badges:

The Brotherhood has adopted two badges to be worn by members in token of their membership and obligations, and as a means of fraternal recognition. One is a St. Andrew's cross of gold and red enamel, the other a black silk button with a red St. Andrew's cross woven on its face. These are furnished only by the National Councils and only through the officers of Chapters at \$1 each for the gold pins and 10 cents each for the buttons.

Membership: 13,000.

### BROTHERHOOD OF ANDREW AND PHILIP.

Headquarters: No. 25 East Twenty-second Street, New York. No. 41 North Ninth Street, Lebanon, Pa.

Officers: Rev. Rufus W. Miller, President.  
Rev. C. E. Wyckoff, Secretary, Irvington, N. J.

Official Organ: "The Brotherhood Star," monthly.  
 Edited by Secretary Wyckoff.

Motto: Dan. 12: 3.



Badge:

Membership: 15,000.

## V. LITERATURE.

NOTE.—The publishers of this volume will supply at regular rates the books and pamphlets mentioned below, or they may be ordered from the depositories of the several societies at the headquarters stated on other pages. The place of publication, name of the publisher, and date of first edition are given wherever such appeared in the "American Catalogue."

### I.—LEND-A-HAND CLUBS AND INTERNATIONAL ORDER OF THE KING'S DAUGHTERS AND SONS.

"In His Name." Rev. E. E. Hale, D.D. Developing the thought of the watchword. Originally published in Boston: Roberts, 1874. Numerous later editions, illustrated, \$1.25; 18mo, \$1.00; paper, 25 cents.

"One Little Life." Mrs. Margaret Lowe Dickinson. Presenting the element of quiet, personal service. New York: Methodist Book Concern. 1890. 16mo, 60 cents.

"In His Steps." Rev. C. M. Sheldon. Illustrating the thought of following the Master. Chicago: Revell. 1897. 12mo, 25 cents.

Among the circulars and leaflets published by the Central Council of the King's Daughters are copies of constitutions, model for Circle constitution, simple form of service for admitting members, responsive services for meetings of the Order, hymns for the Order, consecration and motto cards.

Address all orders to

Mrs. I. C. DAVIS,  
 156 Fifth avenue, New York.

## II.—YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR.

"World-wide Endeavor. The Story of the Young People's Society of Christian Endeavor from the Beginning and in all Lands." Rev. F. E. Clark, D.D. A wide-awake thesaurus. Philadelphia: Gillespie, Metzgar & Kelley. 1896. Sold only by subscription.

"The Children and the Church and the Young People's Society of Christian Endeavor as a Means of Bringing Them Together." F. E. Clark. The first book on Christian Endeavor, revised and enlarged in 1887. Boston: Congregational Publishing Society (now Pilgrim Press). 1883. 16mo, 75 cents.

"A Decade of Christian Endeavor." Rev. D. M. Pratt. New York: Revell. 1891. Second edition. Illustrated. 12mo, \$1.00.

"Why: Reasons for the Christian Endeavor Movement." Rev. W. F. McCauley. The best book on the philosophy of the movement. Cincinnati: Standard Publishing Co. 1894. 24mo, 50 cents.

"How: A Book of Christian Endeavor Methods." By the same author. Excellent for the practice of the movement. Chicago: Revell. 1893. 18mo, 50 cents.

"Next Steps." By the same author.

"Junior Manual: A Handbook for Junior Workers." Amos R. Wells. Full of proved material.

"Attractive Truths in Lesson and Story." Mrs. Alice May Scudder. For junior workers. New York: Revell. 1889. 8vo, \$1.25.

"Golden Rule Meditations," "When Thou Hast Shut Thy Door." Amos R. Wells. Two helpful devotional books. New York: Revell. Third edition. 16mo, 50 cents.

"Mossback Correspondence." F. E. Clark. Boston: Lothrop. 1889. 12mo, \$1.00.

"Some Christian Endeavor Saints." F. E. Clark. Foible and character sketches. Boston: Congregational Publishing Society (now Pilgrim Press). 1892. 12mo, \$1.00.

"Fuel for Missionary Fires." Belle M. Brain.

"The Missionary Manual." Amos R. Wells.

"Weapons for Temperance Warfare." Belle M. Brain.

"Citizens in Training." A. R. Wells.

Official Reports of the Annual Conventions.

Besides these books, the United Society publishes a great variety of booklets and leaflets, giving information about the origin, growth and history of the society, and the work of its committees, costing from two to ten cents each, among which may be mentioned:

"Our Crowning Meeting." A. R. Wells.

"Systematic Benevolence" (prize essays).

"Christian Endeavor Essentials and Auxiliaries." F. E. Clark.

"The Y. P. S. C. E., Where It Began, What It is, How It Works." F. E. Clark.

"Portfolio of Missionary Programs." S. L. Mershon.

### III.—THE EPWORTH LEAGUE.

These books and pamphlets mentioned below are published by the Methodist Book Concern, New York.

"Four Wonderful Years: A History of the Origin and Progress of the Epworth League." Rev. J. F. Berry, D.D. 1893. 12mo, 75 cents.

"The Epworth League: Its Place in Methodism." J. B. Robinson. 1890. 16mo, 35 cents.

"Work and Workers: Practical Suggestions for the Junior Epworth League." F. S. Parkhurst. 1893. 12mo, 40 cents.

Also the following booklets and leaflets among others:

"The Epworth League Handbook." An invaluable annual. 5 cents.

"The Epworth Catechism of Christian Doctrine." W. W. Martin. 1894. 12mo, paper, 20 cents.

"Epworth League Bible Studies" (semi-annually). E. A. Schell. 15 cents.

"Denominational Young People's Societies."

"Why the Epworth League?"

"God's Tenth." Willis W. Cooper. 3 cents.

"Fifty Social Evenings." Mrs. Annie E. Smiley. Two series. 1894-96. 16mo, each, 25 cents.

"Fifty Literary Evenings." S. G. Ayres. 1896. 18mo, 25 cents.

"How to Make the Wheel Go." Byron E. Helman. 16mo, 25 cents.

"The Missionary Spoke of the Epworth Wheel." Willis W. Cooper and F. S. Brockman. 18mo, 25 cents.

Along with these it puts forth yearly a series of books for its literary and religious reading course.

#### IV.—THE BAPTIST YOUNG PEOPLE'S UNION OF AMERICA.

The literature of the Baptist Union is to be found chiefly in its "Proceedings of its International Conventions" and in its paper, "The Baptist Union." All the material of the Christian Culture Courses appears in the official paper. A suggestive bird's-eye view of the course is this:

# BAPTIST YOUNG PEOPLE'S UNION OF AMERICA.

## CHRISTIAN CULTURE COURSES.

Loyalty to Christ in All Things and at All Times.  
THE CHRIST.

Courses.	1st Year.	2d Year.	3d Year.	4th Year.	Meetings.
<i>Bible Readers'.</i>	Historical Books.	Poetical Books.	Epistolary Books.	Prophetical Books.	<i>Prayer Meeting.</i>
<i>Missionary * Conquest.</i>	Convictions and Beginnings.	Means and Methods.	Fields and Forces.	Trials and Triumphs.	<i>Conquest Meeting.</i>
<i>Sacred Literature.</i>	Preparations for Messiah.	The Gospel Narratives.	The Dawn of Christianity.	Struggles for Dist. Prin's.	<i>Symposium and Social.</i>

All material for the Courses will be given from week to week in the columns of  
THE BAPTIST UNION—OUR OWN PAPER.

Besides printing Constitutions of its State, District, Local and Junior Organizations, it issues the usual variety of leaflets covering all phases of the work. Among which may be mentioned:

"Results of B. Y. P. U. Work."

"Special Methods to Win Young Men."

"The Pledge: Its Scope, Power and Fulfilment." Rev. O. P. Gifford.

"Winning the Associate Members—When?"

"The Executive Committee and its Duties."

"Practical Suggestions for the Conquest Missionary Course."

#### V.—YOUNG PEOPLE'S CHRISTIAN UNION OF THE UNITED BRETHREN.

Besides its "Progressive Bible Studies," this Society issues:

"A Handbook of the United Brethren in Christ." E. L. Shuey. Dayton, O.: United Brethren Publishing House. 1885, rev. ed., 1899. Paper, 10 cents; cloth, 15 cents.

"Life of Jesus for Children." Rev. C. J. Kephart. Dayton, O.: Shuey. 1894. 18mo, paper, 15 cents.

"Handbook for Workers." M. R. Drury, D.D. Dayton, O.: Shuey. 1888. 25 cents.

And such supplies and leaflets as meet the wants of those desiring to organize or to learn how to do better.

#### VI.—BROTHERHOOD OF SAINT ANDREW.

The chief channel of information touching the Brotherhood of St. Andrew is "Saint Andrew's Cross," its monthly paper. The "Proceedings" of some of its conventions are published in pamphlet form and well repay reading. "St. Andrew's Cross" for November, 1897 and 1898, gave full accounts of the Buffalo and Baltimore conventions.

The "Handbook for 1897" will be found very useful.



## VII.—THE BROTHERHOOD OF ANDREW AND PHILIP.

The work of this Order is known mostly through its official organ, "The Brotherhood Star." It issues from time to time prayer-meeting topics, manuals and similar helps, with a "Handbook of the Boys' and Junior Brotherhood."

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Handbooks and other equivalents are to be had setting forth the working of the other Orders.

The "Luther League Handbook" and the numbers of the "Luther League Review" will give information concerning that organization.

Valuable material on the Boys' Brigade may be found in Dr. Gladden's "Christian Pastor" (New York: Scribner. 1898. 8vo, \$2.50 net) and in Prof. George Adam Smith's "Life of Henry Drummond" (New York: Doubleday & McClure. 1898. 8vo, \$3.00 net).



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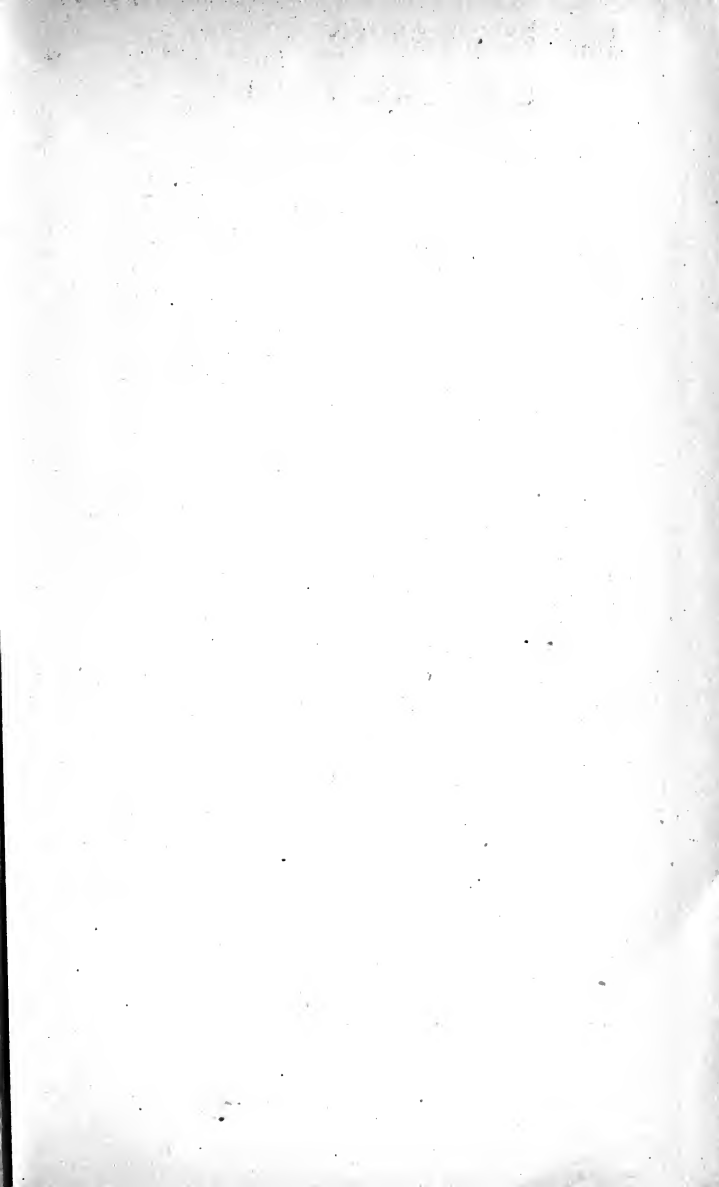
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